Manuscript History
of
Brigham Young
1847–1850

January 1847

January 1, 1847: New Year's Day was ushered in at Winter Quarters, subsequently known as Florence, Nebraska, by the firing of cannon. ~~thrice~~. About an inch of snow fell. ~~; wind north west, very cold.~~

~~I was at home. Dr. Richards and I consecrated a bottle of oil.~~ <Dr. Richard's Journal>

The anti-Mormons at Nauvoo, Illinois, gave a grand military and civic ball in the Mansion House. General Brockman and his military colleagues who had distinguished themselves (!) on the occasion of the expulsion of the sick and helpless remnant of the saints from Nauvoo, in September last, were managers. <Paper on file>

January 3, 1847: The brethren of the quorum of the Twelve preached in the different wards of Winter Quarters.

The seventies met in the council house; presidents Zerah Pulsipher, Albert P. Rockwood and Benjamin L. Clapp preached.

The municipal high council met in Dr. Richard's octagon: Elders Orson Pratt, Wilford Woodruff, George A. Smith, Willard Richards, Ezra T. Benson, Amasa Lyman and myself were also present. The subject of finishing the council house was canvassed. The high councillors and bishops were requested to meet on the morrow with their tools and finish it. ~~The herdsman were requested to gather up the stray cattle on Thursday next~~. The council voted Dr. Richards one load of wood for each day they met in his house. The marshal brought parties before the council whose cases were adjudicated upon. One case was referred to the bishops. ~~Several bishops reported dimensions of their meeting houses.~~ <Dr. Richard's Journal>

A conference of the saints assembled in the Odd Fellows Hall, Glasgow, Scotland; Elder Franklin D. Richards presided. Twenty two branches were represented, comprising 1074 members. Sixty three were baptized since last conference, seventeen excommunicated and three had died. Several ordinations were attended to. A memorial and resolutions were read to the conference, expressive of their confidence in the Twelve Apostles, as the presidency of the church, and commiseration with the saints in their expulsion from Nauvoo. <*Millennial Star*>

January 4, 1847: I went to the octagon and wrote a letter to Mrs. Pettingill. Dr. Richards dictated an encouraging letter to Elder Charles C. Rich, Mount Pisgah; which I signed, informing him of the organization of a company to go westward in the spring, of which he was chosen one; requesting him to repair hither and bring Mother Huntington and family with him. Also sent him the following items of news: <Dr. Richard's Journal>

> We have had quite a reformation at this place of late, which has caused good feelings to prevail in the breasts of the saints. The health of the ~~saints~~ camp is much improved lately. The bishops are diligent in watching over their several wards; preaching and prayer meetings are multiplied.
>
> Bishop Miller came down from Puncah at Christmas and reported his camp in good health.
>
> Seventy three of the Omaha Indians were recently killed by a band of

the Sioux, a short distance north. Elders Hyde and Taylor arrived safely in Liverpool about October 3rd, having experienced severe gales at sea, and witnessed three wrecked vessels in the middle of the ocean, from one of which their ship's company saved half the passengers. The weather has been very mild this season, and very little crossing (the Missouri River) on the ice. <Letter on file>

I heard read Elder John Taylor's letter to his wife, dated "Liverpool, October 3rd."

January 6, 1847: <weather item> Severe frost, the coldest day of the season. Thermometer 2° below zero.

Thomas Alvord wrote to me asking for information about the order of the Kingdom of God. I replied as follows:

In answer to your questions I reply, inasmuch as you have made a covenant with Brother Samuel Bent to be sealed to him and be attached to his kingdom, you ought to keep that covenant; and when there is some one to act in his stead or as proxy for him (as he is fallen asleep) and a temple built for such purposes, you must attend to it; and if you should not live, you must leave on record your request with some of your relatives, or some one you shall select.

When a man hears the gospel and obeys it and lives up to all the law of the gospel, his wife and children are his, in time and in eternity; but if the husband reject the gospel and the wife receives it, she can claim all the children that have died in infancy, or without law, or if she can prevail on them to embrace the gospel, she can hold them or claim them as her children in time and in eternity. And further, it is the duty of all parents to prevail on their children to embrace the gospel of salvation, break off from all sin and cleave unto righteousness.

January 7, 1847: <Dr. Richard's Journal> Thermometer 8° below zero. (coldest day this winter.) The municipal high council met this evening. The council wrote to elders Hyde, Pratt and Taylor (as follows: —) <Letter on file>

Dearly Beloved Brethren,

Four days since, a letter was received by Sister Taylor from Elder Taylor dated at Liverpool, giving an account of his and Elder Hyde's ar-

rival in England, which made our hearts to rejoice. Your families are all in usual health, and that of all our brethren in England, so far as we know. Brother Luke Johnson has visited us within the last two weeks, direct from Brother Hyde's encampment having buried his wife at Saint Joseph, yet apparently feeling well and enjoying himself.

Our last letter showed the prospects of a city, which we now realize and feel the benefit of a city of logs and mud, but mostly of logs, that is to say, we have upwards of seven hundred houses in our miniature city, composed mostly of logs in the body, covered with puncheons, straw and dirt, which are warm and wholesome; a few are composed of turf, willows, straw, and etc., which are very comfortable this winter, but will not endure the thaws, rain and sunshine of spring, like stone, burnt clay, or even hickory.

Our great city, which sprang up in a night as it were, like Jonah's gourd, is divided into twenty two wards, over which twenty two bishops with their councillors preside, and no one suffers for food or raiment unless it be through their own fault, that is, in not asking for it, or being well and too lazy to work, for the fact of so many houses having been built in so short a time is a proof of the general industry of the people, which will bear comparison with the *history of all* the nations of the earth, and in all periods of time.

The municipal high council of this place decided to build a water flouring mill, as we wrote Elder Spencer. The stones, gearing or fixtures have been received, and the building and machinery are nearly ready for operation; this would not have been, were it not that Brother Brigham had kindly offered the council to superintend the whole work and see that the establishment was put in operation; this he did solely for the benefit of this people and it has thrown an immense burden upon his shoulders, which in justice ought to have been borne off by other hands, but the greater toil the greater glory. Our president do[es]n't stick at anything that tends to advance the gathering of Israel, or promote the cause of Zion in these last days; he sleeps with one eye open and one foot out of bed, and when anything is wanted, he is on hand, and his councillors are all of one heart with him in all things. Eight of our quorum spent the last night in Brother Ezra T. Benson's, and we enjoyed ourselves right well for three or four hours chatting on the first or most interesting subjects that came before us, among which was Brothers Hyde, Pratt, Taylor and their mission, particularly the emigration of the saints from islands to island, and the

opening up of their way from the four quarters of the earth to the final place of their destination. Brethren what ever else you do, don't forget this subject, and we say it not through fear, but by way of remembrance.

The Twelve, municipal high council, bishops and councilors, have commenced building a council house thirty-two by twenty-four inclusive, the rafters, that is to say the puncheon are nearly ready to receive the dirt on the roof, hitherto the high council has met at various places mostly at Dr. Richard's octagon, a queer looking thing, six rods east of President Young's and very much resembling a New England potato heap in the time of frost.

On or about the 10th [of] December, Big Head the second chief of the Omaha Nation, with his family and friends were encamped near us, in their wickiups, between one and two in the morning were fired upon by a band of the Sioux: Big Head was severely hurt and two or three others — one arm was amputated by our surgeons, and their whole camp was taken care of by us and in our midst, until about the 18th, when another encampment of their tribe passed through our city on their way south, having lost about seventy three of their number while asleep, about sixty miles north of this, on the morning of the twelfth by a band of the Sioux when they passed through this place those who were here went with them and they have since encamped a little north of the old ferry, or Mr. Sarpy's, almost all their warriors and hunters still being on a buffalo hunt, those who were killed, or remain here have lived mostly on our cattle, either by gift or theft. The whole Omaha Nation are a poor miserable degraded race of beings, so far as we have any knowledge and it would seem that they must soon come to an end if they don't alter their course.

Bishop Miller came down from the Running Water at Christmas and we commenced our council at the octagon and continued it three days, when the main subject was left to our council with the general impression that the pioneer's company of some two or three hundred, more or less would be fitted out as early as circumstances would possibly permit, so as to be at the foot of the mountains somewhere in the region of Yellow Stone River, perhaps at the fork of Tongue River, say two days ride north of the Oregon Road, and a weeks travel west of Fort Laramie, with plows, corn, beans and etc. prepared to raise a summer crop, for some thousand or two of the saints, who should follow after them as soon as grazing would permit; and those who remain here to plant and raise grain sufficient for their consumption and those who will come after to fill the place of the

absentees so that the saints may not be obliged to run to Missouri or any other place after grain, pork, and etc.

In the fall, wheat in Upper Missouri was worth 18 3/4 to 25 cents per bushel, corn from 10 to 12 cents. By our stopping at this point, they have taken occasion to raise wheat from 40 to 50 and corn from 20 to 25 cents and the clerk says, "Wo, unto you Missourians", but we are independent of them and can live without them, for we have thousands of cattle left yet. A few brethren have gone to Missouri, and paid high prices, because the people have asked it. Pork has been worth at this point from 3 1/2 to 5 cents by the hog, but we have lots engaged to supply the market at 2 1/2 — and although wheat and flour are rather scarce at the present, we anticipate no lack by and by, for we are determined to buy at fair prices or not buy at all, and good corn and meal are tolerably plenty at 40 and 50 and if the Missourians don't sell us cheaper than that, pretty soon, *they will not sell to us at all*, for we have means to support ourselves.

On the month of October while our teams were waiting on the banks of the Mississippi for the poor saints who had been driven out of Nauvoo by an infuriated mob, and left without houses, beds, bed clothes, coats, frocks, tents, stoves, beef, pork, potatoes, or any of the necessaries of life, and there was nothing but starvation and death staring them in the face, with the fever and ague, and all other complaints incident to that climate preying upon them, and they had nothing to start their journey with, the Lord sent flocks of quails, which lit upon their wagons, and on their beds, and upon their empty tables and upon the ground within their reach, which the saints and even the sick caught with their hands, until they were satisfied, and their breakfast and their dinner was full, not only the saints saw this but the world — a steam boat was passing during part of the time within six rods, and the passengers marvelled at the sight — others in the camp *not of us*, wondered also; this occurrence continued through the day and followed the camp when they started from the river — tell ye this to the nations of the Earth! Tell it to the kings and nobles and the great ones — tell ye this to those who believe that God who fed the children of Israel in the wilderness in the days of Moses, that they may know there is a God in the last days, and that his people are as dear to him *now as they were in those days, and that he will feed them* when the house of the oppressor is unbearable, and he is acknowledged God of the whole Earth and every knee bows and every tongue confesses that Jesus is the Christ.

From Brother Kane for such we call him for his kind offers, we have

received no communications since he left Nauvoo. We attribute it to the tardiness of the mail or neglect with us between us and Fort Leavenworth, the communication of which has not been convenient for us for some days. We believe Colonel Kane to be a true friend.

Lieutenant Pace came on express from Fort Leavenworth to inform us of the demise of Lieutenant Colonel Allen, the battalion being then on their march towards Fort Bent — we immediately wrote council for Captain Hunt to take the command of the battalion according to his station and continue to carry out the orders that had been issued to Colonel Allen, giving General Kearney the earliest information by express. This communication we dispatched by Brother John D. Lee on the 30th August, accompanied by Howard Egan and Lieutenant Pace on his return. They overtook the battalion on or about the 17th September on the Arkansas River a considerable distance below Fort Bent on their way to Santa Fe under the command of Lieutenant Smith, as the battalion could not get their regular pay, our messenger continued with them under forced marches till they arrived at Santa Fe. Dr. Sanderson the surgeon was very oppressive to the sick, forcing down calomel and spirits of turpentine by the spoonful. The commander was equally oppressive yet it was all quietly submitted to by our principal officers. About the 17th October, Captain Brown was detached to Pueblo on the Arkansas to winter, accompanied by the laundresses, sick and etc. of the battalion, numbering in all about eighty — the remainder of the battalion took up a line of march for Monterey in California thence expecting to ship for San Francisco. Our messenger having received three or four hundred dollars in checks from the battalion, left Santa Fe on or about the 19th October and arrived in camp 22nd November. Brother Samuel Gulley resigned his station and returned with them.

Instead of the officers sending to us for council they wrote to the president of the United States to appoint a commander. The president informed them that was not his privilege, that the command devolved on the rank, but inasmuch as they had made the request, he dispatched Captain Thompson from Jefferson barracks to take command if the battalion wished it. Brother Lee met Captain Thompson, learned his mission, was pleased with the man and wished him to go forward thinking that the battalion would be benefited by the exchange, and that the choice would be with the battalion, not with the officers alone. General Doniphan was in command at Santa Fe and acted the friendly part towards our people

— the particulars of the whole you will learn hereafter as we have not time to write them now.

On the route Brother Lee met elders Brown and Crosby of Mississippi on their return from the Arkansas River where they had been with their camp this season, and not finding us as they anticipated, had located their company on that river for the winter and were on their return for a reinforcement to join in the spring, hoping to fall in with us and pass over the mountains together — they had a joyful meeting and we have since written them how and where to unite their camps with ours at the foot of the mountains next spring — recent reports indicate that Lyman Wight and company are somewhere near the head of the Big Blue.

Bishop Whitney returned from St. Louis several weeks since with a large lot of merchandise which he has been dealing out to the sisters and friends of the battalion and others who sent money by him, which has added much to the comfort of many souls in camp, indeed in the camp generally, the water was very low and navigation difficult which made freight and carriage from St. Louis [to] here very high, near three dollars per hundred. Sugar and some other staple articles were very dear at the time of purchase, all of which brought the goods higher than was anticipated and produced some grumbling in camp, but this has been mostly overcome by the recent reformation in camp on the influence of teaching, preaching, explanation, prayer meetings and etc. and the good spirit prevails among us.

Since our buildings were completed, many of saints have turned their attention to the manufacture of willow baskets, hundreds of dollars worth have already been completed and there is a prospect of quite an income from this source in the spring — other articles are also commencing such as washboards, half bushels and etc. We suppose that you have more intelligence concerning the Mexican War than we have; from rumor we are inclined to think that it is not quite ended yet, and that there is a good deal of dissatisfaction in the States concerning the war or the manner of carrying it on and that the people are beginning to think that it is easier to vote ten millions out of the treasury than it is to gather it in.

January 8th

At eight yesterday morning mercury fell 8° below cipher and it has been very cold since.

We have no very late news from Nauvoo, sometime after the saints were driven out, Governor Ford took courage and gathered a troop variously estimated from eighty to one hundred and fifty and marched down

to the devoted city for the purpose of reinstating the new citizens in their rights, on his arrival he appears to have found but little or no opposition, quartered his troops in the temple, locked arms with the ring leaders of the mob, patrolled the streets, visited the grog shops, not forgetting to take a drop of the aqua vitae, ate splendid suppers, attended fancy balls, and was "hail fellow well met" with his black majesty's princes, while they were swearing behind his back that as soon as Little Tom was gone, the new citizens should leave with far less ceremony or mercy than had been shown the Mormons. Thus you have the story as we have it — the temple and public property had not been sold — at the last date Brother Babbitt had left for Kirtland. Rigdonism is unknown and the probability is that Rigdon himself is about ready to deny the faith. Strang is very little better off — indeed not so well, for he has already denied this faith, or changed and altered it so many times that no man can tell what he does believe.

Perhaps we have written you about enough for this time — as we shall expect to see you with us before we leave which will probably be between the 1st and 10th of May.

In the mean time, the historian wishes you may find it convenient to bring him a good portable desk about two feet in length and when closed, in trunk form, and all of the little internal fixtures as your judgement shall dictate — not forgetting a good razor strap.

President Kimball wishes Elder David Candland to return to camp, and it is very desirable that all elders should remember that the things of the Lord's house belong in the temple, and are not to be transferred to the habitations of the Gentiles, and all the brethren who have so far forgotten their sacred instructions as to disremember their original names had better return home and take further lessons.

Letter of the 11th and 18th September from Elders Scovil, Dunn, Cain, and Sirrine — also one from Thomas Ward of the 17th are received, but your presence and this sheet must be a reply to the whole.

We remember all the dear saints upon the islands in kindness, love, faith, and prayer and blessing them and yourselves. We subscribe ourselves your brethren in behalf of the council of the Twelve Apostles.

Brigham Young, President,
Willard Richards, Clerk
January 23

P. S. No opportunity has presented to convey this to post until this

morning. Since the above, the weather has mostly been cold — sometimes mercury 16° below cipher — the 6, 7, and 8 numbers of the *Millennial Star* are received, also [a] letter from Elder Taylor to his wife — all of which make our souls to rejoice — also a letter from Brother Orson Spencer at New York to his family, but nothing of his interview with Colonel Kane who is working for us with all his might.

January 7, 1847: ~~Cynthia, wife of George P. Dykes, was delivered of a daughter. She was formerly James Durfee's wife. This is her tenth daughter and twentieth child.~~

January 8, 1847: ~~My wife, Louisa Beeman, was safely delivered of a son. Adeline, wife of Gilbert Belknap, was also delivered of a son; and Melissa, wife of George B. Wallace of a daughter.~~

~~I went to the Historian's Office and wrote a letter to Brother C. P. Lott and others, who had started to go to Lathrop's herd, advising them to return home, on account of the inclemency of the weather.~~

I wrote to Levi Stewart and the herdsmen of Israel on both sides of the Missouri River in relation to two Indian horses, found by herdsmen near the late battle ground between the Sioux and Omahas, belonging to one of the Omahas, who says he has not killed any of our cattle. I exhorted the brethren to refrain from any such conduct and manifest to the natives of the forest that we are actuated by more noble principles than they; and hoped that if such animals were in the possession of any of the brethren they would be immediately forwarded.

~~Evening, I went to the octagon and met with Elders Orson Pratt, George A. Smith, Wilford Woodruff, Willard Richards, Ezra T. Benson and Joseph Young, when they heard letter to Elders Hyde, Pratt, and Taylor read. Conversed until about nine p. m., when we retired.~~

January 9, 1847: ~~I went to the octagon. I married Elizabeth Hendricks to Isaac Grundy. Evening, took a walk with Elders Kimball, Woodruff and others conversing upon a variety of subjects.~~

January 10, 1847: Thermometer 13° below zero. The brethren of the Twelve Apostles preached in the various wards. The municipal

high council met in the octagon. Elders Willard Richards and George A. Smith gave them some instructions, when they proceeded to the business before them. They authorized the assessor to go over the creek and collect taxes to pay the police. ~~Bishop Joseph Knight was called upon to report what he had collected on the west side of the river for to help the poor.~~

January 11, 1847: I called on Dr. Richards who accompanied me to Elder Ezra T. Benson's where we met in council with elders Kimball, Woodruff, Orson Pratt, George A Smith, Willard Richards, Ezra T. Benson, Patriarch Isaac Morley, Horace S. Eldredge and Hosea Stout.

I told the brethren I dreamed of seeing Joseph the prophet last night and conversing with him, that Mother Smith was present and very deeply engaged reading a pamphlet, when Joseph with a great deal of dignity turned his head towards his mother partly looking over his shoulder, said, "Have you got the word of God there?" Mother Smith replied, "There is truth here." Joseph replied, "That may be, but I think you will be sick of that pretty soon." Joseph appeared to feel extremely well, was sociable and laughed heartily. Conversed freely about the best manner of organizing companies for emigration, and etc.

January 12, 1847: I visited at Brother Abraham O. Smoot's. The ice on the river very strong; large quantities of wood being drawn from over the river.

January 14, 1847: At 1 1\2 p.m., I met with elders Kimball, Richards, Orson Pratt, Wilford Woodruff, George A. Smith, Ezra T. Benson, and Capt. Hosea Stout in council at Elder Kimball's. I proposed that letters be written to instruct brethren how to organize companies for emigration, and that Ezra T. Benson and Erastus Snow form an emigration company to be called number three, appoint a presidency of three, and captains of hundreds, fifties and tens, a clerk, and oversee them. Also that Orson Pratt and Wilford Woodruff organize another company to be called number four. And that Amasa Lyman and George A. Smith organize company number five.

I commenced to give the word and will of God concerning the emigration of the saints and those who journey with them. At 4 1/2 p.m. council adjourned.

At seven, the Twelve met at Elder Benson's. I continued to dictate the Word and Will of the Lord. Council adjourned at ten p.m., when I retired with Dr. Richards to the octagon and finished writing the same which is here inserted:

Winter Quarters, Camp of Israel, January 14th 1847
The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West:

Let all the people of the Church of Jesus Christ of Latter-day saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. Let the companies be organized with captains of hundreds, captains of fifties, and captains of tens, with a president and his two councillors at their head, under the direction of the Twelve Apostles: and this shall be our covenant, that we will walk in all the ordinances of the Lord.

Let each company provide themselves with all the teams, wagons, provisions, clothing and other necessaries for the journey, that they can.

When the companies are organized, let them go to with their might, to prepare for those who are to tarry.

Let each company with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers, to prepare for putting in spring crops.

Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people.

Let each company prepare houses, and fields for raising grain, for those who are to remain behind this season, and this is the will of the Lord concerning His people. Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion, and if ye do this with a pure heart, in all faithfulness, ye shall be

blessed, you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

Let my servants Ezra T. Benson and Erastus Snow organize a company and and let my servants Orson Pratt and Wilford Woodruff organize a company; also let my servants Amasa Lyman and George A. Smith organize a company; and appoint presidents, and captains of hundreds, and of fifties, and of tens: and let my servants that have been appointed, go and teach this my will to the saints, that they may be ready to go to a land of peace.

Go thy way and do as I have told you; and fear not thine enemies, for they shall not have power to stop my work. Zion shall be redeemed in mine own due time and if any man shall seek to build up himself, and seeketh not my council, he shall have no power, and his folly shall be made manifest. Seek ye and keep all your pledges one with another; and covet not that which is thy brother's.

Keep yourselves from evil, to take the name of the Lord in vain; for I am the Lord your God, even the God of your fathers, the God of Abraham and of Isaac and of Jacob. I am he who led the children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.

Cease to contend one with another. Cease to speak evil one of another. Cease drunkenness, and let your words tend to edifying one another. If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed; and if thou canst not repay, then go strait way, and tell thy neighbor, lest he condemn thee.

If thou shalt find that which thy neighbor has lost, thou shalt make diligent search, till thou shalt deliver it to him again. Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward.

If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.

Fear not thine enemies, for they are in mine hands and I will do my pleasure with them. My people must be tried in all things, that they may be prepared to receive the Glory that I have for them, even the Glory of Zion; and he that will not bear chastisement, is not worthy of my kingdom.

Let him that is ignorant, learn wisdom by humbling himself, and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear, for my Spirit is sent forth into

the world to enlighten the humble and contrite, and to the condemnation of the ungodly.

Thy brethren have rejected you and your testimony, even the nation that has driven you out; and now cometh the day of their calamity, even the days of sorrow — like a woman that is taken in travail; and their sorrow shall be great, unless they speedily repent; yea, very speedily! For they killed the Prophets, and they that were sent unto them, and they have shed innocent blood, which crieth from the ground against them. Therefore, marvel not at these things, for ye are not yet pure; thou canst not yet bear my Glory, but thou shalt behold it, if ye are faithful in keeping all my words that I have given you from the days of Adam to Abraham; from Abraham to Moses; from Moses to Jesus and his apostles; and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine angels, my ministering servants; and by mine own voice out of the heavens, to bring forth my work; which foundation he did lay, and was faithful, and I took him to myself. Many have marvelled because of his death, but it was needful that he should seal his testimony with his blood, that he might be honored, and the wicked might be condemned.

Have I not delivered you from your enemies, only in that I have left a witness of my name? Now, therefore, hearken, O ye people of my church; and ye Elders, listen together; you have received my kingdom, be diligent in keeping all my commandments, lest judgment come upon you, and your faith fail you, and your enemies triumph over you.

So no more at present. Amen and Amen.

January 15, 1847: The Twelve Apostles met at Elder Ezra T. Benson's. It was decided that the Word and Will of the Lord should be laid before the councils of the church.

Evening, I went to the octagon (Dr. Richard's office) with William G. and Ute Perkins, who conversed with me on the principles of adoption and the Levitical priesthood. I told them that no son of Levi has yet been found in these last days to minister at the altar.

January 16, 1847: About 1 1/2 p.m., elders Kimball and Richards called on me and I heard a letter that was written to the trustees. We met with the municipal high council, ~~George W. Harris, president, Isaac Morley, Cornelius P. Lott, Daniel Russell, Thomas Grover, Ezra Chase, Alanson Eldridge, Winslow Farr, Reynolds Cahoon, Horace S. Eldridge, marshal and Hosea Stout, clerk. Also~~

~~Elder Orson Pratt.~~

I counseled the brethren to get timber and season it to be ready for wagon timber one year hence.

Elder Willard Richards read "The Word and Will of the Lord."

Reynolds Cahoon moved that communication be received as the word and will of God. Seconded by Isaac Morley.

Alanson Eldridge approved of the same: it was plain to his understanding.

Isaac Morley approved of it.

Reynolds Cahoon said it was the voice of righteousness.

Winslow Farr said it reminded him of the first reading of the Book of Mormon; he was perfectly satisfied and knew it was from the Lord.

Cornelius P. Lott was perfectly satisfied.

Daniel Russell said it was true; felt as he did after the first Mormon sermon that he heard.

Ezra Chase was perfectly satisfied.

George W. Harris was so well satisfied that he wanted all to say, amen, at once.

Thomas Grover felt that it was the voice of the Spirit. The vote passed unanimously.

Horace S. Eldredge felt to receive it as the Word and Will of the Lord and that its execution would prove our salvation.

Hosea Stout said if there is anything in Mormonism that is the voice of the Lord to this people, so is the the Word and Will of the Lord. He meant to live up to it. Council adjourned.

At seven p.m., I went to Elder Ezra T. Benson's and met with Elders Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, Amasa Lyman and Ezra T. Benson; and presidents Joseph Young, Henry Herriman, Zerah Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, Jedediah M. Grant of the seventies; also John D. Lee, clerk. The Word and Will of the Lord was read, and the presidents of the seventies and clerk voted unanimously in favor of its being accepted.

President Joseph Young asked if it were right to add other seventies when it was unknown where the members are. I decided that it is not wisdom to add to any quorum unless it is known there are vacancies either by death or apostasy.

I proposed that Elders Ezra T. Benson, Erastus Snow, Orson Pratt, Wilford Woodruff, Amasa Lyman, and George A. Smith call brethren to their assistance to help them organize their respective companies. I remarked that a body pure enough to receive a pure spirit and so that an evil spirit can have no influence over it, was susceptible of angelic converse at any time. I said some men were afraid they would loose some glory if they were sealed to one of the Twelve, and did not stand alone and have others sealed to them. A saint's kingdom consisted of his own posterity, and to be sealed to one of the Twelve did not diminish him, but only connected him according to the law of God by that perfect chain and order of Heaven, that will bind the righteous from Adam to the last saint. Adam will claim us all, as members of his kingdom, we being his children.

January 17, 1847: I met in council with several of the Twelve, many of the seventies and high priests. Dr. Richards read "The Word and Will of the Lord" and all present voted unanimously to receive it.

I addressed the assembly showing that the Church had been led by revelation just as much since the death of Joseph Smith as before, and that he was as great and good a man, and as great a Prophet as ever lived upon the earth, Jesus excepted. Joseph received his apostleship from Peter and his brethren, and the present apostles received their apostleship from Joseph the first apostle, and Oliver Cowdery the second apostle.

Six of the seventies volunteered to split and hew puncheons to lay a floor in the council house tomorrow. A list of the names of my emigration company was read.

The Twelve met with the municipal high council. The conduct of the sexton pertaining to charges was canvassed. I cautioned the brethren against selling whiskey to the Indians and said if any did

so they ought to be handed over to the Indian agent to be dealt with according to the laws of the United States.

The council requested me to take control of the council house. ~~The council appointed a committee to look after Sister Durfee's children.~~

Two articles written by Colonel Kane and published in the Pennsylvania papers concerning his stay among us were read and gave great satisfaction.

January 18, 1847: ~~Cold day.~~ Thermometer 20° below zero. At six p.m., I preached at the council house to many of my company, whose names were read over. I warned all who intended to proceed to to the mountains that iniquity would not be tolerated in the camp of Israel. I did not want any to join my company unless they would obey the Word and Will of the Lord, live in honesty and assist to build up the Kingdom of God.

Each company should take an equal proportion of widows and orphans. I had not cattle sufficient to go to the mountains next spring, but I had no more doubts nor fears of going to the mountains, and felt as much security as if I possessed the treasures of the East.

When Joseph and Hyrum and others were in prison, I said I knew that they would be delivered safely out of the hands of the Missourians. I know that every man who puts forth his means to build this kingdom will receive an hundred fold.

Joseph Herring, by birth a Seneca Indian, was cut off the church by the Twelve.

January 19, 1847: Elder Heber C. Kimball organized a company to journey westward.

Elders Parley P. Pratt, John Taylor and twelve others embarked on board the ship *America* at Liverpool for New Orleans.

January 20, 1847: The council met at Elder Kimball's. The names of the persons who were organized in the two companies were read, when the Twelve conversed on the emigration to the mountains. Isaac Morley was appointed president of the first company, Reynolds Cahoon and John Young his two counsellors.

Harrison Burgess arrived from Nauvoo bringing a mail of eighty

five letters and eleven packages of newspapers. ~~All other business was laid aside that we might have a chance to devour the news and look over the *Millennial Star*.~~ Among the letters was one from the trustees in Nauvoo, informing me that Dr. Galland had sworn out an attachment and levied upon the temple (and most of the other church property) for the sum of twenty five thousand dollars. This attachment was without any foundation and is only another of the series of annoyances to which the church is continually subjected.

Daniel H. Wells Esq. by letter dated at Burlington, Iowa, introduced Capt. William E. Clifford. He was one of the few new citizens of Nauvoo who dared stand up for law and order, and because he has done so finds himself compelled to leave Hancock County.

January 21, 1847: The Twelve assembled at Ezra T. Benson's. ~~read newspapers and conversed until sunset.~~

~~Elder John Van Cott delivered to me a package of the *Millennial Star* and other papers, which he had brought from Huntsucker's Ferry post office, Missouri.~~

~~From Thomas L. Kane the following was received:~~

[one and a half blank pages]

I attended the high council, after which met with the brethren of the Twelve and read the *Millennial Star* and other papers till midnight.

January 22, 1847: I wrote to Elder Joseph A. Stratton, St. Louis to invite as many brethren as could possibly leave their families with a tolerable degree of comfort to come on and proceed to the mountains with the pioneers. Men were the principal means that were needed.

Freeman Nickerson Sen., died at the Chariton River, near the pioneer crossing, aged sixty nine years. He was born in Massachusetts in February, 1778; was commissioned and served as a lieutenant in the war of 1812–15. Zerubbabel Snow baptized him in April 1833 at Dayton, New York. He visited upper Canada with the Prophet Joseph and Sidney Rigdon in his own conveyance. He was a constant laborer in the vineyard. He and family started for Missouri, in November '38, but the Ohio River being closed with

ice, they wintered at Pittsburgh, where was organized a branch of forty members. From Missouri he was compelled to retreat in consequence of persecution. He was one of the early settlers of Commerce, subsequently Nauvoo; from which point he went on several missions to the States.

The widow of Gustavus Hills wrote to me as follows:

> In September last we were obliged to leave Nauvoo very destitute. We lived near Bonaparte in a tent about three weeks, the fourth week every one of our children was taken sick with the chills. Mr. Hills went to Keosoqua and rented a house, the next day we moved the five children on beds into it. In two days my husband and myself were taken sick with the chills. He failed fast and in two weeks died of congestive fever, leaving a sick and distressed family not one able to help another and etc.

January 23, 1847: In the evening I attended the council of seventies and made arrangements for several dances and festivals in the new council room. I told the brethren and sisters I would show them how to go forth in the dance in an acceptable manner before the Lord. I then knelt down and prayed to God in behalf of the meeting, imploring His blessings to rest upon those present and dedicating the meeting and house to the Lord. At the sound of the music I led forth in the dance accompanied by elders Heber C. Kimball, Wilford Woodruff, and Joseph Young; the dance went off with much satisfaction.

~~I wrote a letter to the postmaster at Fort Leavenworth requesting him to forward any letters that might arrive to the Austin post office, which is only sixty miles distant.~~

January 24, 1847: ~~Dull, heavy day~~. I attended the municipal high council in the evening and requested the bishops to see that the houses in their wards are not left in a situation to catch fire through negligence. If any one suffers, all the community suffer loss, and remarked that it would be wisdom to see that all the straw roofed houses were covered with dirt.

A vote was taken that all the powder in Winter Quarters be delivered up to the captain of police for safe keeping.

January 25, 1847: I met with ~~the~~ my company who were being

organized to move west. It was decided that Elder Orson Pratt go on a mission to Mount Pisgah and Garden Grove; and that Ezra T. Benson go to Puncah to organize the saints.

I nominated Isaac Morley to be president of the company, Reynolds Cahoon and John Young his counsellors; they were accepted by unanimous vote.

The following appointments were also made: Daniel Spencer, Jedediah M. Grant, Edward Hunter and Willard Snow, captains of hundreds. Jacob Gates, Erastus Snow, Ira Eldridge, James W. Cummings, Joseph B. Noble, Benjamin L. Clapp, Benjamin Brown and Charles Bird captains of fifties.

I informed the people that in the government of this church; in business transactions, every man should have a voice in the matter, as if the whole responsibility were on his shoulders. It belonged to the people to appoint captains of hundreds and fifties. ~~When we emerge into national existence do you suppose all the officers will be appointed by one man?~~

The captains of companies were instructed to take names and fill up their companies: the captains of tens to ascertain what property their ten possessed, so that the widows and women whose husbands were in the army might be taken along, so far as there was means to take them.

After this organization is effected, the council will make a calculation who shall go; then a new organization will be entered into to find who can go as pioneers, and who can follow them. The houses will be moved into line so as to form a stockade to protect those who remain at this point for another year. These we will help to make gardens before we start.

Charles C. Rich was appointed to take command of the military.

Elders Kimball, Richards and I repaired to the octagon where Dr. Richards dictated an epistle to the saints at Mount Pisgah and Garden Grove while I wrote a letter to Emily Partridge.

January 26, 1847: ~~Clear and cold, wind north west.~~

Attended council in the morning. About ten a.m., met with Elder Kimball and his company which was organized by electing

Alpheus Cutler, president, Winslow Farr and Daniel Russell, councillors. The captains of hundreds and fifties were also elected. The seventies had a picnic dancing party at the council house; Brother Benson and I attended.

January 27, 1847: Elders Kimball, Benson and I met with the presidents and captains of the emigrating companies and assisted them to organize. We blessed Willard B. Richards and Sister Hinman's daughter. Attended party in the evening. Dr. Richards wrote to the saints at Puncah.

January 28, 1847: Three inches of snow fell.

Elder Kimball and I attended the municipal high council and transacted business.

The Twelve and seventies spent the day in the council house, singing, praying, dancing and making merry before the Lord.

January 29, 1847: Elder George A. Smith returned to Winter Quarters this afternoon and reported that Elder Lyman and he had held eight meetings at various places between the point and Brother A. H. Perkins' camp generally known as the Macedonia. They had found the brethren in a cold and indifferent state, when compared with the brethren in Winter Quarters.

Elders Kimball, Woodruff, Smith and Benson and I called on Dr. Richards who was sick in bed. We heard read the following epistle to the saints at Puncah:

Camp of Israel, Winter Quarters

Omaha Nation, Jan. 27, 1847
The Twelve Apostles to the saints at Puncah: Greeting,

We send this by our well beloved brethren, Ezra T. Benson and Erastus Snow who will read to you the Word and Will of the Lord, given at the Winter Quarters of the Camp of Israel, January 14, 1847, concerning the travels of the saints westward. Brethren, this is a subject that has long attracted our attention, and concerning which we have thought and felt deeply, and well we might, for situated as the Church of Jesus Christ is, and has been, for a considerable length of time, the only human hope or prospect of her salvation has appeared to rest on the removal of the saints from a land of oppression and violence to some more congenial clime;

and the whisperings of the spirit to us have invariably been of the same import, to depart; to go hence, to flee into the mountains; to retire to our strongholds, that we may be secure in the day of the visitation of the judgements that must pass through the land that is crimsoned with the blood of the martyrs; and that we may be hid as it were in the clefts of the rocks, and in the hollow of the hand of the Great Jehovah, while the guilty land of our fathers is purifying by the overwhelming scourge.

While we were contemplating and praying and councilling on this all important subject, the Word and Will of the Lord as you will hear from Brother Benson, was received, and it has been presented to all the authorities of the different quorums of the priesthood and church assembled at this place, and received their united and unanimous sanction and consequently has become a law unto all saints as well unto ourselves as unto those unto whom this epistle is directed, and we improve this, the earliest opportunity to make known to you the truth received, and our action thereon.

Brothers Brigham Young and Heber C. Kimball had each commenced organizing a company when the Word and Will of the Lord was received. In addition to those, you will perceive that three other companies are spoken of, which have since been commenced. On Monday evening last was held the second meeting for the organization of Brother Young's company. Father Isaac Morley was elected president, Reynolds Cahoon and John Young his councillors, and Daniel Spencer, Jedediah M. Grant, Edward Hunter and Willard Snow each captain of a hundred, and Jacob Gates, Ira Eldrege, James W. Cummings, Benjamin L. Clapp, Joseph B. Noble, Erastus Snow, Benjamin Brown, and Charles Bird each captain of a fifty. Each captain of a hundred has selected his two captains of a fifty, and will gather his company of one hundred, when the company will elect their captains of tens on the nomination of the presidency. The subject will then be investigated to know how many of each company can go at the earliest possible moment as pioneers, with plows, seed, grain, and etc. at the most distant point for a summer crop, and all will be united in speeding them on the way. Next ascertain how many can follow them at the growing of grass, or how many it is wisdom should go, with a reasonable prospect of being sustained on the pioneer crops; then that those who are going to remove this spring use all diligence in plowing, planting, sowing and building for those who are to remain, then let those who remain do all they can with men, teams, provisions and etc. to forward those who go, and when they shall have arrived at their destination, return as many

teams as possible to this place to eat the hay, cornstalks and meal the next winter, and the spring following those teams will take the remainder of the several companies to the same point of destination; and this is to be a pattern for each company. Thus with a little time and patience, and a great deal of active industry, every man and woman will be found in their own order and place amidst the habitations of the righteous, just where they want to be; and just where they must be, if they find salvation in this generation.

The next thing in order to be attended to by each company except at Punca will be to take as many of the sisters whose husbands and friends are in the army, so that when we meet the battalion, they will bless us, greet their families with thanksgiving, and immediately go to planting, plowing and sowing, instead of being obliged to walk back some hundreds of miles further, after their long and tedious journey and wasting their flesh and blood, and bones to no purpose.

The widow and the fatherless must not be forgotten, let as many of them be taken as can, and that all who remain may be amply provided for, and if these principles are fully carried out, but a few months will roll round, or one more winter pass, before many of the faithful who have been driven from Nauvoo, will be found together in a land of peace, a sanctuary for the oppressed; where by the blessings of heaven they will be enabled to prepare houses, and raise grain, for those who will follow, at a trifling expense and labor, compared with ours.

Brother Kimball's company met yesterday, and so far organized, as to appoint Alpheus Cutler, president, and Winslow Farr and Daniel Russell his counselors, also three captains of hundreds and six captains of fifties.

Thus have we given you a brief view of the situation of our camp, our designs and prospects.

Elder Orson Pratt left camp yesterday for Mount Pisgah and Garden Grove, there to organize a company according to the pattern.

Brother Benson and Snow will organize the camp at Punca, according to the revelation, and on the same principles as above, although the difference in your location may require some slight difference in your future movements: as for instance, you are in advance of the main body, and situated where it will not probably be wisdom for any portion of you to locate for the season; but make every arrangement to go forward as early as possible to some place where you can put in spring crops with us, which may be done either by your falling in with the pioneer company (if they pass your way) on moving forward and joining them at the

most convenient place, should they go up the Platte, all of which may be determined hereafter.

Union, obedience, and brotherly love, will secure you from future dangers, while any separation will tend to overwhelm you with dangers on every hand, as you are and more so as you go still further among the Lamanites, you must be particular in your organization, so that your guards will be on the alert every hour, and every moment, night and day; for by the peace which ye have hitherto had, you know not your future destiny.

Bishop Miller is wanted at headquarters of the camp, and will accompany our delegation, prepared with suitable teams to return with them, bringing such portions of his household as will be necessary to this place where he will remain for the present, but will move on with us in the spring, and our camps will reunite. A large meeting of the elders, and brethren voted that Brother John Kay return with Brother Miller, and bring his songs with him, and in this we concur. Brethren be patient, we like a little music as well as you, come Brother Kay and give us a song.

We have recently heard from Nauvoo, Brother Babbitt had gone to New York, and etc., trying to make sale of the Kirtland property, as well as Nauvoo, with like prospect. So far as we learn, Brothers Heywood and Fulmer [are] doing the best they can, though but few or no sales. A kind of general peace prevails in Hancock, on the principle that the saints have left, and sinners have it their own way, even to Governor Ford, who came down with some one hundred and fifty volunteers to reinstate the new citizens; but finding nothing to do but drink, attend parties, receive a splendid flag from the ladies of Hancock (alias a new petticoat as the newspapers say) returned in peace — Governor French has taken his seat.

No late news from the battalion, and but little for a certainty concerning the Mexican War. Colonel Kane is writing favorably concerning us in the Philadelphia papers, and is doing us all the good he can.

Our new flouring mill will be ready for operation when the frost gives.

Sidney Rigdon like the lost wandering bee has returned to the old hive, to wit, a Campbellite. No. 2 and his father Alexander [Campbell] were receiving fancy balls in the city of New York at the latest dates, according to the newspapers, so Rigdonism is no more forever, it is swallowed by a camel. Strang is but little better off, if indeed as well, for he appears to be in a high state of strangulation. Almost all his old friends have been strangled or have died of the intermittent fever, or some worse disease

called unbelief, to wit, William Smith, who is said to have ordained the self styled seer and revelator, has apostatized and wandered far from the sheep fold. Bishop Ruben Miller has done no better for the Prophet Strang — he has written and published a lengthy pamphlet, which has completely disrobed his Royal Highness of all his official dignity. But the prophet's loss is amply made up in securing for his service the unbounded talents of that envoy extraordinary and minister plenipotentiary, Dr. John C. Bennett, of laudanum memory, as his right hand man and first councillor. Also as his next friend and colleague the redoubtable wind vessel by the name of George J. Adams, whose history is so well known, comment is unnecessary. And if a man is known by the company he keeps, we think it will be a long time before Strang will perfect the kingdom of God on the earth or in any other world, he has now but very few followers, and all we have to say concerning him is *poor Strang*! Mother Smith was at Knoxville, Knox County, Illinois, and William was with her. At the last report she was a Strangite, but we think she will not be long, for Strangism like Sidneyism appears destined to a speedy annihilation. It would rejoice our hearts if Mother Smith was with us so that we could minister to her necessities.

The storms upon the Atlantic the past fall and the damage sustained appears from the papers, to have been almost without number if not without a parallel — whole towns have been demolished on the sea board. At Key West not a house was left standing, or a single stone of the light house left within a hundred yards of where the building stood — report says that [of] five hundred vessels in one harbor, only two were riding at anchor when the storm subsided, and those dismasted.

The splendid steamer *Atlantic* running from Norwich to New York was blown off her course, dragged her anchors forty eight hours and laid upon the rocks a perfect wreck, [a] great share of her crew and passengers were lost.

The splendid steamship *Great Britain* was stranded in Dumbarton Bay on the coast of Scotland, and the storm appears to have been equally disastrous on the African coast — the loss of life and property is immense. <The steamship *Great Britain* was stranded in 1846 and got off in 1847, having suffered little injury.>

Again if the newspapers be good proof the multiplicity of crime in the United States is without a parallel — thefts, robberies, murders, seduction, rape, suicide, burning, burglary, arson, with all their numberless attendants

go to make up the great catalog of United States misery. Some of the editors are honest enough to acknowledge that justice cannot be had in any of the courts of the city of New York and the more police they have, the more robberies are committed. At the south one man shot another, was brought up for trial, proved guilty and acquitted on the ground that the dead man was worthy of death, consequently the living man had done nothing more than his duty.

The expense of the Mexican War is creating much feeling in the United States, many think the war unnecessary, uncalled for, and that it will be difficult to raise the one hundred million, the estimated expenses of the first year.

Great improvements are making in the art of killing folks, and it is getting to be a very popular idea that it is better to load guns with cotton than powder, that it takes much less quantity, the detonation is more powerful — the effect more rapid, the expense much less, the transport much easier, and withal the combustion leaves no taint, dust, or smoke. This may be joyful news to those who have plenty of cotton and little powder, but first the cotton must be prepared for the work. Some chemists say that the cotton must be saturated with oxygen, others with chlorine, but be it which it may, you will probably want some chemical apparatus to prepare the ingredients before you can discharge the cotton at your camp instead of powder.

Great improvements are also making in the manufacture of light, coke and other materials usually thrown away at the gas houses are found to be some of the best articles for producing gas, and indeed it is thought that water may be soon used to advantage instead of gas or oil, for lights.

The potato rot is very extensive in many parts of Europe, and bread stuff is very scarce and dear. The prospects of the poor in Ireland are most pitiable. General peace and preparations for war are the order of the day amongst civilized nations.

The Asiatic cholera is raging in Persia and on the frontiers of Russia and Turkey. The British government is about sending medical commissioners to examine the subject.

We have recent papers from England, *The Star* giving an account of the arrival of Elders Hyde, Pratt and Taylor, and their doings — a copy of which we will endeavor to furnish Elder Benson to read to you, for it will do you good to learn how the brethren go ahead, and the work is prospering in England. The particulars concerning all the subjects referred

to are familiar to Elders Benson and Snow, who will communicate with, instruct, and council you as they shall be directed by the Holy Spirit, and we call upon you to give heed to their admonitions in all things, which if ye do, ye shall find peace and rest, and safety and prosperity, but with all, forget not to watch as well as *pray*.

The ears of a living mule, are a better compass for a night sentry, watching for an Indian, than the eyes of a Lion.

Brethren love one another, meet often, pray with and for, and bless each other and curse not; that you may prosper; and may the God of Elijah hasten the time when we shall be together in some pleasant place, where we can build a temple unto His name and administer in those ordinances which will restore us to His presence, and until then let such administrations, and covenants belonging thereunto, not be named among you. We are now attending to outdoor concerns, when the temple is built, we will enter therein and attend to household affairs, thus have everything in its own order, time and place.

We remain, most affectionately,
Your brethren in the new covenant
In behalf of the council
Brigham Young, President

Willard Richards Clerk

P.S. Messrs. Groselande and Cardinal, as you know, have expressed a wish to learn when we move west, thinking they might join our camp, you will give them any information if within reach, on this subject, and say to them that we have none but the best of feelings towards all good men, themselves particularly, so far as we are acquainted, and fully believe that a continuation of our acquaintance and travels may eventually prove to our mutual advantage, if pleasing to them, for we extend the hand of friendship to all who are friendly towards us, and strive to do right, and shall be pleased to have them accompany us, if agreeable to them. Do not fail to give them the desired information though it may cost you some trouble.

January 30, 1847: I met in council with elders Kimball, Richards, Woodruff and John Smith and heard read letters from Elders Orson Hyde and John Taylor written in Liverpool; also from

Joseph A. Stratton, and Orson Spencer, the former from St. Louis, the latter from Philadelphia.

Elders Ezra T. Benson and Erastus Snow started for Puncah, they were accompanied by Orrin P. Rockwell who took teams to bring down Bishop Miller's family.

The seventies held a conference in the council house.

January 31, 1847: I was sick in bed. The municipal high council met in the evening. They appointed Bishop Knight to superintend and direct the cutting of timber on the east side of the Missouri River that it may not be wasted.

February 1847

February 1, 1847: ~~Wind south,~~ afternoon, snow fell.

The captains of hundreds met in the council house and appointed their captains of tens; who in turn chose their ten men. I approved the form drawn up by Thomas Bullock for organizing the companies.

The bishops and their councillors met from six to eleven p.m. and reported the condition of their several wards.

~~The Twelve met in council in the evening. I felt some better, but was confined to my room. Dr. Richards called on me and reported that rumors were afloat that some of our people had robbed the Omaha's that were massacred by the Sioux.~~

I signed a letter of recommendation to Lucius N. Scovil appointing him to superintend the emigration of the saints from New Orleans to Council Bluffs.

February 2, 1847: About eleven a.m., Elders Kimball, Richards and Woodruff called on me; my health improving. ~~Letters were read to Major Miller and others written by the council to allay any excitement that might arise in relation to robbing the dead Indians.~~

~~Harrison Burgess bought a mail of sixty five letters and several newspapers and packages from Austin post office, Mo.~~

February 3, 1847: I had a family party in the council house in the afternoon and evening. My health improved.

Almon W. Babbitt wrote to Heywood and Fulmer that he had

made an unsuccessful attempt to sell the public property in Nauvoo to a company in Baltimore.

February 4, 1847: Elders Kimball, Lyman and I met with the municipal high council.

February 5, 1847: I met with the brethren of the Twelve at the recorder's (Dr. Richards') office. The council voted that elders George A. Smith and Amasa Lyman organize those persons they have collected for a company in one of the first two companies.

It was voted that my company be called the first division and Elder Kimball's the second division of the camp of Israel.

Elder Woodruff reported his company of one hundred organized, Abraham O. Smoot, captain.

About three p.m., Father John Smith sent an invitation to the Twelve to attend the Silver Grey picnic. The Twelve went immediately and found the house well filled with fathers in Israel and their wives. I told them that this meeting was for the purpose of showing to the world that this people can be made what God designed them. Nothing will infringe more upon the traditions of some men than to dance. Infidels dance, also the wicked, the vain, foolish, giddy and those that know not God. There is no harm in dancing. The Lord said he wanted His saints to praise him in all things. It was enjoined on Miriam and the daughters of Israel to dance and celebrate the name of the Almighty, and to praise Him on the destruction of Pharaoh and his host.

For some weeks past I could not wake up at any time of the night but I heard the axes at work. Some were building for the destitute and the widow; and now my feelings are, dance all night, if you desire to do so, for there is no harm in it. The prayer of the wicked is an abomination in the sight of God, but it is not sin for a saint to pray; where there is no evil intended there is no sin. I enjoined upon the bishops that they gather the widow, the poor and the fatherless together and remember them in the festivities of Israel.

Patriarch John Smith made some comforting remarks and exhorted the brethren and sisters to dance, sing and enjoy themselves the best way they could.

The center of the floor was then cleared for the dance when the Silver Greys and spectacled dames enjoyed themselves in the dance: it was indeed an interesting and novel sight to behold the old men and women, some nearly an hundred years old, dancing like ancient Israel.

February 8, 1847: I met with the presidents and captains of the first division. The council wrote to Elder Joseph A. Stratton confirming the appointment of Elder Nathaniel H. Felt as his successor in the presidency of the St. Louis conference, and giving Elder Stratton a hearty welcome to the camp of the saints.

At five p.m., I met with the brethren of the Twelve. Elder Charles C. Rich, who arrived from Mount Pisgah yesterday, met with us and presented his accounts with the poor at Mount Pisgah, and the tithing accounts.

~~Wm. E. Clifford and Mr. Hathaway opened a store of goods at Albert P. Rockwood's house and traded to the amount of about sixty dollars this evening~~.

Elders Ezra T. Benson and Erastus Snow met with the saints in Bishop George Miller's camp 150 miles W. North of Winter Quarters. The saints accepted the Word and Will of the Lord which was read to them yesterday and today. An immigrating company was organized by electing Titus Billings, president, Erastus Bingham and Joseph Holbrook his counsellors, Hyrum Clark, captain of one hundred, David Lewis and Vinson Shurtleff, captains of fifty.

Owing to the suspension of emigration to the headquarters of the church, and the great amount of distress, at this time, in the British Islands, the saints there, under the advice of Elders Hyde, Pratt and Taylor, presented during this month, a Memorial to ~~the~~ Queen Victoria, setting forth the distress existing among a large portion of her Majesty's subjects, and proposing a plan for emigration to Oregon or Vancouver Island. The Memorial measured 168 feet in length and contained nearly thirteen thousand names. A copy of the same was forwarded to each member of Parliament and other distinguished individuals.* (* *Mill. Star* Vol. 8 pp 142; Vol. 9 p. 74)

February 9, 1847: The bishops had a picnic party at the council house.

With elders Heber C. Kimball, Willard Richards and Bishop Newall K. Whitney, I attended a blessing meeting at Elder Kimball's, when seven of his sons and daughters were blessed. Dr. Richards wrote the blessing.

Elder Jedediah M. Grant arrived from Fort Leavenworth and delivered letters from Col. Thomas L. Kane to Elder Richards and me. ~~The brethren of the Twelve went to the post office and read the letters, also the report of the Secretary of War, Mr. Marcy.~~

February 10, 1847: The Twelve met in council.

~~Ebenezer C. Richardson, George Peacock, and D. Shockley arrived from the herd ground north, bringing some horses and a letter from A. A. Lathrop, and John Lowry of Jan. 16, stating that the Sioux chief, Eagle, was in their vicinity with a portion of three bands of Indians. They had stolen several horses and killed about thirty cattle and horses. The chief wanted a council. A feast was prepared, after which Eagle returned four horses for the four stolen, but some of the Indians stole them again. Eagle said, he intended to make a finish of the Omahas when spring came, but he wished the brethren to let the Potawatomie chiefs know that they wanted to be at peace with them. Our herdsmen moved their horses fifteen or twenty miles, but the Indians discovered them and had stolen nine head, when the brethren concluded to send the remainder to Winter Quarters: they were destitute of bread stuff and also medicine for their sick.~~

February 12, 1847: I met with the captains in the first division and gave an account of the loss of horses and cattle in Lathrop's herd on the Rush bottoms of the Missouri River where were 1200 head of our cattle. I preached against selfishness and covetousness; and advised that twenty more men be sent to aid the herdsmen, to prevent the Indians from stealing cattle.

~~I visited the grist mill. Brethren Weeks and Kesler said they ground two or three quarts of corn, one man walking on the wheel~~

and the other feeding the hopper.

Elder Orson Pratt arrived in camp from Mount Pisgah, and reported that he had organized a company of about one hundred and ten families at Mount Pisgah, Lorenzo Snow, counsellor; there were one hundred twenty families at Garden Grove also organized, David Fulmer, president and Aaron Johnson, counsellor. Both places were organized under one presidency, also a small company at Lost Creek east of Garden Grove. Elder Pratt had read the revelation from Keg Creek to Lost Camp and it was universally approved.

February 13, 1847: I met with the twenty three brethren who had volunteered to help herd the cattle at Lathrop's and organized them: they started at four p.m.

Evening, Elder Kimball and I attended the seventies picnic.

February 14, 1847: Elder Willard Richards sick;elders Wilford Woodruff and George A. Smith called on him, then attended meeting in Bishop Hunter's ward.

I met with the high council and advised the bishops to make a feast for the poor. I also counselled those who lived in sod houses to pack up their goods that they might not be destroyed by the rains which doubtless would soon fall.

February 15, 1847: I met with elders Kimball, Pratt, Richards, Woodruff, Smith, Lyman, Benson and Snow in the Historians Office; where Brothers Bullock and Campbell were clerking as usual.

Elder Ezra T. Benson reported that with Elder Erastus Snow, he had been to Puncah and had read the revelation, which was received with joy. The camp was organized comprising ninety eight men, including three hundred and ninety six souls. The council approved of the doings of these brethren. Elders Wilford Woodruff and Abraham O. Smoot were appointed to go to Keg Creek and organize the people there.

Elders Richards, Woodruff and I, with about fifty others, attended dancing school in the council house from six till nine p.m.

Dr. Richards wrote to Colonel Kane and closed about half past three a.m. of the 16th.

About dusk this evening brothers John H. Tippits and Thomas Woolsey arrived from the Mormon Battalion detachment at Pueblo on the Arkansas River; from which place they had journeyed since December 29th. They were unacquainted with the road. Their provisions gave out on the 18th of Janurary; from which date they lived by killing game. They were robbed twice by two parties of Pawnees whom they encountered. They suffered most from the severity of the weather, which with the circumstances named rendered their journey exceedingly perilous. We felt glad to hear from the brethren on the Arkansas.

February 16, 1847: The bishops met in the council house and made arrangements to feast and entertain the poor. It was ascertained that there were 117 poor adults and it was decided to take the first eight wards one day, the second eight wards the next day, and the third eight wards on the third day.

Shortly after noon, I met with sixty six of my family including my adopted children; there were also present elders Heber C. Kimball, Orson Pratt, Willard Richards, George A. Smith, Ezra T. Benson, and Amasa Lyman of the Twelve Apostles. I preached upon the doctrines of selfishness, sealing, and family relations. Elders Kimball and Orson Pratt spoke and questions were asked pertaining to the endowment.

February 17, 1847: About two p.m., the Twelve attended a meeting of my adopted children. Brothers Kimball and Orson Pratt preached; after which the party dined. Four tables were covered with eatables, in succession. Elders Richards and Woodruff preached; the former called on me and read six letters from Pueblo; I was in bed unwell. After listening to addresses from Brothers George A. Smith and Amasa Lyman, my family engaged in the dance.

~~This afternoon, Capt. Tarlton Lewis and company returned. They had obtained information that the Sioux chief had sent his men on their spring hunt. The Indians had quarreled over the thirteen stolen horses and shot twelve of them. Two of the three teams with provisions to the herdsmen were selected to go on under the charge of brothers Woolley and Pierce, accompanied by Elijah~~

~~Clifford and John Cole.~~

February 18, 1847: The second hundred of the first division met and proceeded with their organization. Evening the Twelve met and read letters from the battalion; they called upon me and I arose from my bed and conversed with them till nearly midnight.

Brother Levi Stewart was authorized by letter from the high council, to call on Major Harvey, superintendent of Indian Affairs, at St. Louis for the government permit for us to remain on the Omaha lands.

February 19, 1847: Capt. Edward Hunter's hundred (emigrating company) met this morning. They voted that 44 families go to the mountains; the captains to select them. I was considerably better today. The brethren of the Twelve called on me this evening; Brother Hathaway came in, to whom I addressed myself emphatically on the necessity of saints being *honest* and upright in all their transactions.

February 20, 1847: The brethren of the Twelve visited me. We voted to send Elder Jedediah M. Grant to Washington, Elders Smoot and Woodruff organized an emigrating company at Musketoe and Keg creeks: Robert C. Petty was chosen captain.

February 21, 1847: The high council met and voted that the bishops send thirty men tomorrow and sixty on Tuesday to rebuild the mill dam under the directions of Albert P. Rockwood.

I visited my brothers.

February 22, 1847: I met with the president and captains of the first division and heard the reports from the officers pertaining to their progress in organizing companies for emigration westward. Some of the Twelve attended a dance in the council house.

February 23, 1847: I met with the brethren of the Twelve in the historian's office. Conversation ensued relative to emigration westward. I related the following dream:

> While sick and asleep about noonday of the 17th inst., I dreamed that I went to see Joseph. He looked perfectly natural, sitting with his feet on the lower round of his chair. I took hold of his right hand and kissed him many times, and said to him, "Why is it that we cannot be together as we

used to be? You have been from us a long time, and we want your society and I do not like to be separated from you."

Joseph rising from his chair and looking at me with his usual, earnest, expressive and pleasing countenance ~~replied~~ said, "It is all right."

I replied, "I do not like to be away from you."

Joseph said, "It is all right; we cannot be together yet; we shall be by and by; but you will have to do without me a while, and then we shall be together again."

I then discovered there was a hand rail between us, Joseph stood by ~~the~~ a window and to the south west of him it was very light. I was in the twilight and to the north of me it was very dark: I said, "Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the Priesthood to us. The brethren have a great anxiety to understand the law of adoption or sealing principles, and if you have a word of counsel for me I should be glad to receive it.

Joseph stepped toward me, and looking very earnestly, yet pleasantly said, "Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach you what to do and where to go; it will yield the fruits of the Kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the Kingdom of God. Tell the brethren if they will follow the spirit of the Lord they will go right. Be sure to tell the people to keep the *Spirit of the Lord*; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion."

Joseph then showed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. Joseph again said, "Tell the people to be sure to keep the spirit of the Lord and follow it, and it will lead them just right."

With several of Twelve I visited the council house where the party gotten up by the bishops for the benefit and entertainment of the poor was held. There were twenty two baskets of provisions untouched and twelve baskets of fragments left. The total number feasted was about three hundred.

February 24, 1847: I met with the brethren of the Twelve. ~~We investigated several orders purporting to be drawn by J. Allen, Lieut. Col. signed by James Pollick, which I requested should be burned. I swore by the Eternal Gods that if men in our midst would not stop this cursed work of stealing and counterfeiting, their throats should be cut.~~

Dr. Richards wrote to Col. Thomas L. Kane, from which the following is extracted:

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February 25, 1847: I called at the historian's office and wrote letters, and directed Dr. Richards to write to brothers J. C. Little and Alex. Badlam. In Brother Little's letter we wrote that the survey of Winter Quarters contained 41 blocks, 820 lots, with seven hundred houses in twenty two wards. Each ward with a bishop and counselors. There had also been organized a municipal high council.

February 26, 1847: I spent the afternoon and evening in council with elders Heber C. Kimball, Orson Pratt, Ezra T. Benson, Wilford Woodruff, George A. Smith, Amasa Lyman, Newel K. Whitney, William Clayton, and Jedediah M. Grant. Conversation ensued relative to journey westward, the construction of boats, pioneer travelling, location, seeds, irrigation, science, and etc.

~~A Mr. McCarey, professing to be a Spaniard, with Lucy, his wife, formerly Lucy Stanton, and a stranger came into the meeting: he was a natural musician and played on the flute, fife, saucepan, rattler, whistle and etc.~~

~~Letters were written to elders Jedediah M. Grant, Alex. Badlam, and Jonathan Browning. The council requested Brother Browning to fit out several pioneers.~~

~~I made enquiry in the council as to how many teams could be furnished for the pioneer company when, with mine, twelve were~~

~~volunteered.~~

February 27, 1847: I met with the officers of the first division in the council house. ~~Agreed to build two raw hide boats for the company and to fit out fifty wagons with horse and mule teams. Decided that three men go with each wagon and haul one bushel seed corn, one bushel potatoes one and a half bushel of oats, and all the garden seeds that could be procured; also to take along twenty plows and ten set of drag teeth for the division.~~

Dr. Richards wrote to Elder William I. Appleby, at Philadelphia, notifying him of his appointment to preside over the Eastern churches until fall, when it would be advisable for him to come on to Winter Quarters.

February 28, 1847: Very cold. Dr. Richards very sick. I met with the Twelve and others at the historian's office, and in the evening I met with the Twelve and the municipal high council. Bishop George Miller reported that seventy days work had been done on the mill dam during the last week. ~~More help was called for. A vote was then put for all the available men in the city to work on Tuesday, when all present voted including the high council and Twelve Apostles.~~

(Lengthy remarks by President Young follows. See how much he wishes inserted in the History. Thomas Bullock's compilation) **[two blank pages]**

March 1847

March 1, 1847: I called at the Historian's Office, accompanied by brothers Jedediah M. Grant and John D. Lee. Dr. Richards made up a mail of thirty letters, which he gave Brother Grant who was about to start for St. Louis. Brother Grant also received copy of the Word and Will of the Lord and a letter of instructions as to purchase of flag material east. I wrote a letter and gave directions to my teamsters who were going to Mount Pisgah. <Historian's office journal>

Elder Orson Hyde published a lengthy communication in the *Millennial Star* in relation to the wrongs of the Latter-day Saints.

<*Millennial Star* of date>

March 3, 1847: Accompanied by my brother Joseph I went to the office. ~~My brother thought one hundred pounds of provisions very little for each pioneer. I did not want any to go who had not faith to start with that amount.~~

Brother Willard Richards and I attended the high priest's party; we retired at two on the morning of the 4th.

March 4, 1847: ~~Elder Thomas Ward, late editor of the *Millennial Star*, died in Liverpool of dropsy and an affection of the liver, aged 37 years.~~

March 6, 1847: I preached at the funeral service of Brother John Neff's son; then proceeded to council with the brethren of the Twelve and others. ~~The captains of companies made their reports. Elders Ezra T. Benson, Willard Richards and Orson Pratt, made remarks in relation to traveling, and etc. I informed the brethren that in relation to our movements we should be dictated by the spirit of God, and said if the brethren were humble and pliable all would be well; the best thing that could be done at present was to repair the mill dam so that the pioneers could get their grain ground.~~

~~Dr. Richards and I walked up to the dam, found Elders Woodruff and Benson with about fifty others busy at work.~~

The seventies held their weekly conference in the council house at seven p.m. Elders Richards, Benson and I attended. The conduct of Jonathan Packer was canvassed and he was excommunicated. I remarked that anyone had the privilege of coming to me to ask whether or not the counsel they had received was right, and I would tell them. I stated that I knew that Brother Packer had lied to the meeting in the name of the Lord; and as to Brother Packer's not wishing to reveal names because the guilty parties had been through the temple. I did not know of any law that required the brethren to hide the iniquity of others; and as to "mystic ties" I pronounced all ties that would cloak a man's iniquity because he is a brother, [as] devilish ties. The Devil had got up this plan to destroy the people. Do the ties of the Masonic lodge oblige Brother Packer to conceal the iniquity of a brother? No. There are no such ties.

March 7, 1847: President Heber C. Kimball and Elder Wilford Woodruff preached in different wards. I met with bishops Whitney and Miller in the evening.

~~A conference was held in Warwickshire and also in Bath, England; at the former, eight branches were represented comprising nine elders, eighteen priests, five teachers, nine deacons and two hundred and seventy six members: since last conference, forty one persons had been added to the church and five cut off; at the latter eighty six members and twelve officers were represented.~~

March 8, 1847: I met with many of the officers of the first division of emigration and spoke at length on the present circumstances of the people, indicating the policy to be pursued by those who remain at Winter Quarters.

March 9, 1847: Sharp frost; ground covered with snow.

~~I wrote to sisters Allen and Rosecrantz, whose husbands are in the army, to prepare to emigrate.~~

I met with the brethren of the Twelve and Bishop Whitney. Brothers Alexander McRae and Andrew L. Lamoreaux brought a mail of eighteen letters from Nauvoo, and confirmed the reports of the persecution of the saints near Farmington; the mob had hung Brother William H. Folsom, whose friends had much difficulty to restore his sensation; Brother Rodney Swazey was also hung by the mob by the heels for about five minutes; six other brethren were also hung on Sunday, February 7th. Brothers McRae and Lamoreaux reported that they had left Nauvoo on February 14th, where there were eight or nine stores on Main and Mullholland Streets; about one third of the brick houses were occupied; the log houses and fences were burnt up; the seventies hall was used for a school house; those living in Nauvoo were principally Methodists, very few saints; there were six taverns. Brother McRae was put in jail, tried in Van Buren County ~~for~~ remanded to Lee County and discharged.

The Twelve dined with Dr. Richards.

The Twelve met again with Bishop Whitney and others and

resolved themselves into a committee of the whole when various questions relative to the welfare of the people were discussed.

March 10, 1847: I met with the Twelve and others this evening when instructions for the benefit of those who remained in Winter Quarters were ~~agreed upon~~ talked over.

March 11, 1847: Afternoon, I met with the Twelve and brothers Levi Richards, Luke Johnson, and L. O. Littlefield. We all supped with Dr. Richards in his octagon; then retired to the historian's office and heard read revelation purporting to be received by James J. Strang, but which was written by Charles Wesley Wandell, 6th March, 1846, to entrap John E. Page, who believed it and bore testimony (~~in the name of the Lord~~) that it was a revelation from the Almighty. This event afforded much merriment to Wandell and his friends, but in assuming to write a revelation in the name of the Lord, although he did it, as he supposed, with good intent to expose wickedness, he placed himself in the power of Satan and laid the foundation for much sorrow. Any man that presumes to write in the name of Jehovah is doing wrong and will see cause to repent in dust and ashes.

March 13, 1847: Afternoon, I met with the brethren of the Twelve also, John Young, Alpheus Cutler, Reynolds Cahoon, Newel K. Whitney, Edward Hunter, Isaac Morley, Daniel Spencer, Daniel Russell, Winslow Farr, Thomas Bullock, John D. Lee, James W. Cummings, Willard Snow and Shadrach Roundy when many questions were asked pertaining to the government and direction of affairs after the pioneers should leave. It was agreed upon that Winter Quarters should be stockaded; that the brethren should labor unitedly; that a guard should be kept up; that the women whose husbands are in the army should be emigrated with the companies that follow the pioneers.

Dr. Richards went with Elder George A. Smith to his house, found three of his family sick in bed, his wife's mother ~~was~~ dangerously ill, and others of his family unwell; a very unflattering prospect for his pioneering journey: Father John Smith was also very feeble.

March 14, 1847: I met with several of the Twelve and the

municipal high council and Bishop Whitney.

The sexton made an imperfect report; the bishops were requested to make full reports to the sexton to enable him to make satisfactory returns.

I instructed the brethren to cease dancing and commence prayer meetings and administer the sacrament. ~~I called for men and teams to finish the mill dam tomorrow.~~ I exhorted all who professed to have the priesthood to repent of their heart wanderings and dig about themselves and not be negligent in their duties to God. [I] asked them to pray for me and my brethren that we might be able to bear off the Kingdom of God triumphantly.

~~A conference was held at Preston, England, when eight branches, five hundred and twenty six members, twenty one elders, twenty four priests, twelve teachers and five deacons were represented; twenty nine persons were baptized since last conference.~~

~~A conference was also held at Edge Hill where five branches, one hundred and eight members, seven elders, nine priests, three teachers and four deacons were represented.~~

March 17, 1847: I buried my wife, Mary H. Pierce, aged twenty five years, daughter of Robt. and Hannah Pearce. She died of consumption. ~~I conversed with the captains of fifties and hundreds pertaining to emigration.~~

March 20, 1847: The grist mill commenced operating this afternoon. It ground 11 bushels of corn per hour; the machinery ran smoothly. The ferryboat crossed the Missouri River two or three times.

President Joseph Young addressed the seventies, who tendered Brother Robert (L.) Campbell a vote of thanks for his services as clerk the past winter.

March 21, 1847: ~~Dr. Willard Richards remained up writing all last night brotherss Thomas Bullock and Robert L. Cambell relieved him at seven a.m.~~

~~The bell was rung at eleven a.m., when~~ The saints met at the stand at 11 a.m.; elders Heber C. Kimball, Wilford Woodruff, Amasa Lyman, Ezra T. Benson and I were present; I preached. (For sermon

see Thomas Bullock's compilation.)

I attended the high council session this evening; elders Willard Richards, Orson Pratt, Wilford Woodruff, George A. Smith and Amasa Lyman also attended. ~~Elder Orson Pratt reported that nearly five hundred dollars had been collected of the tax for the support of the police, and but little more could be expected. Jonathan C. Wright was released from the office of collector, at his request, and Horace S. Eldredge was appointed in his place.~~

~~At the following places in England conference meetings were held this day:~~

~~The members of the church in these branches were generally represented in good standing. A good spirit was made manifest at each conference~~

~~The saints in St. Louis were divided into six wards and two brethren appointed to preside over each ward. John H. Rummel, John Murray, Joseph L. Vandyke and I. I. Smith were ordained Elders.~~

I met with the brethren of the Twelve, the presidents of companies and captains in both divisions, in the council house, and I indicated the policy to be pursued by the pioneers in leaving their families until they go on over the mountains and prepare a place for them, ~~and considered that about one hundred families should follow the pioneers, including as many of the soldiers families as could be fitted out.~~

Evening, I attended a meeting of the bishops, and conversed about relieving the wants of the poor.

March 23, 1847: Elder Kimball and several of the Twelve met in council, also David Lewis from Puncah. On motion of George A. Smith the brethren at Puncah were instructed to come down to Winter Quarters as quickly as possible and put in a spring crop. ~~Brother Lewis was directed to trade his cedar ware and return to~~

~~Puncah. Elder Woodruff reported that there were about one thousand acres of good land for cultivation on the east side of the river covered with weeds, which could be easily fenced.~~

~~I held a family meeting at Brother Pierce's to organize for traveling the coming season.~~

March 24, 1847: John Barrows was stripped of his coat and had his dog shot by five Omaha Indians near Cutler's park. The Omahas have also killed several cattle.

~~Old Elk and Logan Fontanelles's brother, interpreter called on me for provisions. I gave them their dinner; they slept in the council house.~~

I sold the grist mill to Brother John Neff ~~who paid me~~ for two thousand five hundred dollars, ~~for the same~~ which enabled me to pay the debts on it.

March 25, 1847: ~~Big Elk, Omaha chief, visited me. I informed him that some of his men had stolen two of Brother George A. Smith's horses last night, and that they were killing our cattle lately. Big Elk replied, that if the horses were among his people they should be returned, but that Puncah and Pawnee Indians were in the neighborhood stealing horses and cattle.~~

I met with the brethren of the Twelve and the high council in the evening. It was voted that John Neff might take one fifth of the grain for toll at the mill. I told the council that if any of the brethren shot an Omaha Indian for stealing, they must deliver the murderer to Old Elk to be dealt with, as the Indians shall decide, as that was the only way to save lives of the women and children.

March 26, 1847: I attended a special conference called to transact business, previous to the departure of the Twelve to seek out a location for a stake of Zion.

On motion of Elder Kimball the city of Winter Quarters was voted to be picketed or stockaded on the four sides according to the directions of the authorities left here.

I counselled those living in dug outs to get houses on the top of the ground to live in during the summer, or they would be sick. I

advised the brethren to cover their houses with puncheon. I felt that it was wrong to indulge in feelings of hostility and bloodshed toward the Indian, the descendants of Israel, who might kill a cow, an ox or even a horse; to them the deer, the buffalo, the cherry and plum tree or strawberry bed were free. It was their mode of living to kill and eat. If the Omahas would persist in robbing and stealing, after being warned not to do so, whip them. I realized there were men among us who would steal, who knew better, whose traditions and earliest teachings were all against it. Yet such would find fellowship with those who would shoot an Indian for stealing. I suggested that should any persons be caught stealing who belonged here let them be dealt with according to law, should the thief belong to Missouri, let him be delivered to the officers of the law in Missouri.

Elders Orson Pratt and George A. Smith made some remarks.

I preached to the saints in the afternoon, ~~and told them that it would be necessary for those who followed the pioneers to take eighteen months provisions. A committee would be appointed and each wagon examined. The pioneers would probably stay on the other side of the mountains until the snow began to fill up the gaps in the mountains. If mob violence should render it necessary for all to remove, take your cows, put your loads on their backs and fasten your children on the top. When the saints do all they can the Lord will do the rest.~~

Elder Orson Pratt read the revelation given at Winter Quarters in January last and commented on it. Elder Kimball preached.

~~At sundown, I met the brethren of the Twelve and others, also William McCarey, the Indian negro and his wife at the office. McCarey made a rambling statement, claiming to be Adam, the ancient of days, and exhibited himself in Indian costume; he also claimed to have an odd rib which he had discovered in his wife. He played on his thirty six cent flute, being a natural musician and gave several illustrations of his ability as a mimic.~~

March 27, 1847: ~~Warm south wind. Great quantities of geese flying north. Missouri River free from ice.~~

~~Dr. Richards made up a mail of letters for the United States and~~

~~sent them by S. Frost, with a request that he should bring up the mail matter in the border post offices addressed to Winter Quarters. Daniel Spencer brought fourteen packages of newspapers from Austin post office, Missouri.~~

~~At eight p.m., I met Elders Heber C. Kimball, Willard Richards, George A. Smith, Wilford Woodruff, Orson Pratt, Ezra T. Benson, Newel K. Whitney, Charles C. Rich, Erastus Snow, William W. Phelps, Luke Johnson, Levi Richards and Thomas Bullock. We heard the news read and examined a map received from General Atcheson.~~

Nancy Clement Smith wife of George A. Smith was buried in grave 118. Her parents names were, James and Betsy Clement. She died of scurvy, aged 31 years, 4 months and 27 days.

March 28, 1847: The saints met at the stand for worship. Elders Heber C. Kimball and Ezra T. Benson preached, Elder Woodruff bore testimony, Elder George A. Smith said that he expected God would take the Twelve to the very place for a stake of Zion.

On motion of President Kimball, Father John Smith was called to preside over the church at Winter Quarters until he starts for the mountains.

Afternoon; the sacrament was administered; Elder Willard Richards and I preached.

The high council met in the evening; the Twelve met with them, and afterwards had a session.

~~Conferences were held at the following places in Britain when were represented the following statistics:~~

~~The members generally in these conferences were represented in good standing and the work of the Lord prospering in that land.~~

March 29, 1847: The presidents of the emigrating divisions,

captains of companies, and the pioneers met in the council house. ~~Twenty five pioneers reported themselves ready to start on their western journey; thirty two more reported themselves ready to start within two days. I requested those who were ready to start, to assist in removing some families up to the farm (20 miles north) and notified those who desired to start on the pioneer journey to do so in the morning.~~

~~Elizabeth Mc Fate Richards, wife of Franklin D. Richards died about eleven p.m.~~

March 30, 1847: ~~Dr. Richards made up a mail of five letters for the U. S. post offices, and five letters to Savannah and Saint Joseph, which were sent by Thomas Cottam.~~ I met at the Historian's Office during the afternoon and evening with the brethren of the Twelve and conversed on the subject of the pioneer journey.

March 31, 1847: ~~Joseph A. Stratton brought a mail of 23 letters, mostly from St. Louis.~~

The presidents of divisions and captains of companies met this evening at the council house. I spoke against the selfish principles which actuated many. We deliberated on our contemplated movements. ~~Letters from Elders Orson Hyde and John Taylor who were in England were read. Elder William W. Phelps was authorized to go east and procure a printing press and type. A recommendation to the saints in the East was subsequently given him. The saints were called upon to assist Elder Phelps on his mission.~~

April 1847

April 1, 1847: I met with the brethren of the Twelve Apostles; ~~Joseph A. Stratton of St. Louis met with us. We heard read the minutes of the St. Louis conference. Brother Stratton reported the names of three brethren who were living in St. Louis with two wives each.~~

I delivered the flouring mill into the hands of Father John Neff, with all the appurtenances thereunto belonging. ~~Elders Kimball, Richards and I met in the office and heard papers read. Other~~

~~brethren called in. We separated at 11 1/2 p.m.~~

April 2, 1847: The Missouri River has risen about two feet; the cottonwood trees are budding and grass is springing. The brethren continue to move their houses into line. ~~There was a meeting at the stand to divide the city into lots for planting this season and to accept bids for fencing the same.~~

I met with the brethren of the Twelve Apostles, bishops Whitney and Miller and others. Bishop George Miller gave his views relative to the church removing to Texas, to the country lying between the Neuces and Rio Grande rivers. I informed Bishop Miller that his views were wild and visionary, — that when we moved hence it would be to the Great Basin, where the saints would soon form a nucleus of strength and power sufficient to cope with mobs.

April 3, 1847: I met with the Twelve in council. ~~Father Cutler took a mail for U. S. post office.~~

April 4, 1847: Elders Orson Pratt and Ezra T. Benson preached this forenoon. My brother, Lorenzo, Elder Lyman and myself preached in the afternoon. John Y. Greene brought twenty six letters from Nauvoo, Mount Pisgah and other places. Thomas Bullock made a sketch of Captain Fremont's topographical map of [the] road to Oregon for the use of the pioneers.

Elder Lyman Stoddard received a recommendation and certificate of authority to preach on the Potawatomie lands.

The Twelve wrote a lengthy letter to Mrs. Lucy Smith, mother of the Prophet Joseph, inquiring after her whereabouts and circumstances, and offering to convey her westward if she desired to join the body of the church.

A letter was also written by the council to Elder Nathaniel H. Felt, St. Louis, directing him to tarry and preside over the church there. The council advised the brethren there who were in the patriarchal order of marriage to emigrate westward this spring; and counselled the brethren to let dancing alone; else it would prove a snare and a trap in which the enemy would catch many souls. Dr. Darwin Richardson was invited to emigrate westward immediately bringing as good a stock of medicines as his circumstances would

permit. The church at St. Louis was directed to disfellowship all members who were disorderly, regardless of their professions or anointings.

April 5, 1847: President Heber C. Kimball moved out about four miles with six of his teams and formed an encampment.

Almon W. Babbitt wrote from Nauvoo, Illinois, that he had visited all the cities of the East, that $100,000 was the most he had been offered for the temple and church property, that forty suits had been commenced against the church for Kirtland debts.

April 6, 1847: I attended general conference, and was sustained as President of the Church and of the Twelve Apostles. I preached.

The following officers were also sustained:

Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, John Taylor, Wilford Woodruff, George A. Smith, Amasa Lyman, and Ezra T. Benson, members of the quorum of the Twelve Apostles; Willard Richards as historian of the church, John Smith, a patriarch in the church; Alpheus Cutler, president and George W. Harris, Isaac Morley, Reynolds Cahoon, David Russell, Alanson Eldredge, Thomas Grover, Henry G. Sherwood, Cornelieus P. Lott, Winslow Farr, Ezra Chase and Phineas Richards, members of the high council; Joseph Young, Levi W. Hancock, Henry Harriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp and Jedediah M. Grant, presidents over all the seventies; Newel K. Whitney, Presiding Bishop.

April 7, 1847: A mail of between three and four hundred letters was made up for the battalion brethren. Several of the pioneers started a few miles. Elders Orson Pratt, Wilford Woodruff and I started and joined the camp about ten miles west of Winter Quarters.

April 8, 1847: Elder Parley P. Pratt arrived from his English mission about noon. I returned from the camp to Winter Quarters, the brethren of the Twelve also returned. We held a council, when Elder Pratt made a report of his mission.

April 9, 1847: I met with the Twelve early this morning; afterwards rode out to the pioneer camp and proceeded on our journey

and encamped fourteen miles west of Winter Quarters.

April 10, 1847: I travelled to the Elk Horn River with the pioneer camp.

April 11, 1847: Prof. Orson Pratt an observation and determined the latitude of the encampment to be 41° 16 north.

April 12, 1847: I returned to the Winter Quarters, the Twelve and Bishop Whitney also returned. A council was held; Elder Pratt attended. ~~he reported that he had brought some means. I named Dr. Richards and others who should be helped.~~ The council voted that I should have the disposal of the means brought by Elder Pratt. ~~The council wrote Elder Orson Spencer, at Liverpool, to release those of the American brethren who could be spared.~~ I advised that Thomas Bullock go with the pioneers and keep a journal of the pioneer journey.

April 13, 1847: Elder John Taylor arrived when the brethren of the Twelve and I met ~~with him~~ in council. Elder Parley P. Pratt exhibited two sextants, two barometers, two artificial horizons, one circle of reflection, several thermometers and a telescope which he had brought from England. Elders Pratt and Taylor reported the condition of the British churches, and the relief experienced by the saints when the gospel of Jesus Christ was preached instead of "Joint Stockism", with which the mission was afflicted since the days of Reuben Hedlock's presidency. We had much joy and satisfaction hearing of their prosperity on their mission. We offered up thanksgiving and dismissed.

April 14, 1847: With the brethren of the Twelve I held a council, then started on our journey to overtake the pioneer company which we did near the Elk Horn River.

April 15, 1847: We crossed the Elk Horn River and proceeded to the Platte River and encamped near a grove of cottonwood trees. I called the pioneer camp together and addressed the brethren on the necessity of being faithful, humble and prayerful on the journey. Exhorted the camp to vigilance in guarding and informed the brethren that I had intimations that the Pawnee Indians were advised to rob us. Said we should go to bed early, rest on Sabbath and go

in such a manner as to claim the blessings of Heaven.

Elder Jesse C. Little arrived from the Eastern States, and joined the pioneer company.

April 16, 1847: The company were called together in the morning, and numbered 143 men, 73 wagons. Elder George A. Smith, President Heber C. Kimball, and I preached. The company was organized in a military capacity, and on motion of Dr. Willard Richards I nominated Col. Stephen Markham and Albert P. Rockwood captains of hundreds. Tarlton Lewis, James Case, Addison Everett, John Pack and Shadrach Roundy were elected captains of fifties. Captains were also elected over each ten. The captains of tens selected forty eight men, who were divided into four watches to be on duty half the night at a time.

April 17, 1847: The pioneer company travelled eight miles and encamped. The company was organized as a regiment. I was elected commander of the camp, Stephen Markham, colonel, ~~Stephen Markham~~, Shadrach Roundy and John Pack, majors, the captains of tens were re-elected under this organization. I instructed the brethren to be careful with their arms, and not to stray off from the camp. Thomas Tanner was elected captain of the cannoneers and Thomas Bullock, clerk of the company. Elder Orson Spencer wrote from Liverpool, England, that many were being baptized in the different conferences and that the desire for emigration was very great.

April 18, 1847: (Sunday) Ellis Eames returned to Winter Quarters on account of ill health. The camp rested. Rules were drawn up for the government of the camp. An epistle was written to the high council at Winter Quarters.

April 19, 1847: The pioneer company rose at 5 a.m., at the sound of the bugle; started about seven and traveled till noon, dined and proceeded to encampment on the banks of the Platte River, having traveled about twenty miles.

April 20, 1847: Traveled twenty miles. Evening, Thomas Tanner set up his forge and set several wagon tires. Cottonwood trees cut down for the horses to browse on, which they eat readily. About 213 fish caught. Major Miller having called upon the Mormons to

haul corn for the Omaha Indians. The council wrote to brothers Daniel Spencer and Daniel Russell of Winter Quarters to use their influence to have the corn hauled for the Indians from Waldo's Ferry on the Nishnebatoua River to Bellevue, Council Bluffs. Jesse C. Little was appointed aid to Colonel Markham.

April 21, 1847: The pioneer company traveled eighteen miles and camped on Looking Glass Creek where it runs into the Loup Fork. We encountered many Pawnee Indians. Elder Kimball and I stood guard the fore part of the night. Mules were stationed with the picket guard to help them notice the approach of Indians.

April 22, 1847: Traveled about twenty miles, encamped at the Pawnee Mission House.

Elder Daniel Spencer met with the high council at Winter Quarters, and reported that he had visited Major Miller, Indian agent, and informed him that the Omahas were stealing and butchering the cattle of the saints. Old Elk and some of his braves met who appeared to be full of complaints, alleging that the Mormons eat their grass, cut down their timber and etc.

April 23, 1847: The pioneer company started about noon, crossed Plum Creek and passed a large corn field, the corn stalks still standing, left Pawnee town, soon crossed Ash Creek twelve feet wide, one foot deep, and proceeded two miles to the place designated for crossing the Loup Fork River. A few attempted to cross with their wagons, but owing to the quicksand bed of the river experienced difficulty.

Dr. Richards reported that he had rode through the Pawnee town about half a mile west of us and had seen the ruins of about 175 houses or lodges averaging from twenty to sixty feet in diameter, all of which had been burnt to the ground by the Sioux Indians, at a time when the Pawnees were absent on their hunting expedition. The town had been partially fortified by an embankment of earth and sods about four feet high, having a ditch on the outside; this place has contained above six thousand souls who have been the terror of the Western tribes.

~~The pioneer company met and after deliberation concluded to build two rafts each about sixteen feet long to carry over our goods~~

~~on the morrow.~~

April 24, 1847: The "Revenue Cutter" (a leather boat made for the expedition) was brought into requisition and some boated their loads over the river. The horses and cattle were driven back and forth loose across the river to pack the quicksand. Stakes were planted at intervals across the river as a guide for the teamsters. The brethren continued rowing the boat over the river carrying goods, while the lightly loaded wagons continued crossing at the ford, which soon became packed and more solid. ~~One of the rafts floated down the river just before the last team crossed.~~ The company proceeded four miles and encamped. Prof. Orson Pratt took an observation and determined the latitude to be 41° 22' 37" north at the ford. ~~The professor by telescopic observation saw distinctly Jupiter's four moons.~~

April 25, 1847: The pioneer camp rested. Afternoon, I preached.

April 26, 1847: About three this morning, the guard encountered Indians crawling into camp; an alarm being raised, all hands were found at their posts; the Indians ran off. Traveled about 17 miles; having nooned at Sloughs by the way side.

April 27, 1847: Traveled about eighteen miles in a southerly direction and encamped at Prairie Creek. Afternoon, thermometer 86° Fahrenheit in the shade. Thunder and lightning with very high wind and shower of rain.

April 28, 1847: Traveled twelve miles; roads exceedingly dusty. The hunters killed an antelope.

April 29, 1847: Traveled 18 miles.

April 30, 1847: Traveled 16 miles. Weather cold. Very little grass for the animals.

May 1847

May 1, 1847: The pioneer company traveled fourteen miles. The hunters killed 4 buffaloes and six buffalo calves. The company were somewhat excited at the vast herds of buffalo seen.

May 2, 1847: Company rested most of the day traveled two

miles for the purpose of getting feed for the animals.

May 3, 1847: The camp did not travel. The blacksmiths repaired wagons and shod horses. The hunters killed three antelopes and two buffalo calves. About noon, a gentle shower of rain.

May 4, 1847: The company traveled eleven miles. Found the prairie on fire around the camp. A mail of 54 letters was made up and sent the same to Winter Quarters by M. Charles Beaumont, a trader who was going to Council Bluffs. Beaumont reported that there was a good road on the south side of the river, and that the feed was better.

May 5, 1847: Traveled thirteen miles.

May 6, 1847: Traveled nineteen miles. The prairie appeared black being covered with immense herds of buffalo.

May 7, 1847: I preached in camp and advised the brethren not to kill any more buffalo or other game until the meat was needed. Prof. Orson Pratt took an observation and determined the longitude to be 102° 5' 65" making it two seconds less than Fremont. Traveled seven miles.

May 8, 1847: Traveled 12 miles.

May 9, 1847: Meeting in camp. Elders Wilford Woodruff, Orson Pratt, Amasa Lyman and Ezra T. Benson preached. Traveled four miles.

May 10, 1847: Traveled ten miles. Brother Appleton M. Harmon made an odometer attached to the the wheel of William Clayton's wagon, enabling Brother Clayton to measure the distances of each days travel.

May 11, 1847: Traveled eight and a half miles.

May 12, 1847: Traveled twelve miles.

Elder Orson Hyde returned to Council Bluffs, from his mission to England.

May 13, 1847: Traveled ten and three quarter miles.

May 14, 1847: Traveled ~~about~~ nine miles. The hunters killed a buffalo and three antelope.

May 15, 1847: Traveled 7 miles. Showers of rain this forenoon.

May 16, 1847: The pioneer company met. Elders Richards, Markham, and Rockwell preached, also President Kimball. The laws and regulations of the camp were read.

May 17, 1847: Traveled 12 3/4 miles. Hunters killed several buffalo.

May 18, 1847: Traveled 15 3/4 miles.

May 19, 1847: Traveled 8 miles. It rained last night and during the day.

May 20, 1847: Traveled 15 3/4 miles.

May 21, 1847: Traveled 15 1/2 miles.

May 22, 1847: Traveled 15 1/2 miles and camped at Ancient Bluff ruins.

May 23, 1847: The camp rested. Elder Erastus Snow and I preached.

May 24, 1847: Traveled 16 1/2 miles. Horses failing, but the oxen are gaining. The Sioux chiefs, "O wash te cha", and the "Brave Bear", visited us accompanied by thirty three of their ~~braves~~ men. They smoked the pipe of peace with us.

May 25, 1847: Traveled twelve miles.

May 26, 1847: Traveled 12 1/4 miles. When opposite Chimney Rock, Prof. Orson Pratt determined the height thereof to be 260 feet.

May 27, 1847: Traveled 13 3/4 miles. Four antelope were killed.

May 28, 1847: Traveled 11 1/2 miles. Forenoon, a shower of rain.

May 29, 1847: I called the camp together and remonstrated with those brethren who were giving way to trifling, dancing, and card playing. I warned them in the name of the Lord against the spirit which many of the camp possessed, and called upon them to cease their folly and turn to the Lord their God with full purpose of heart to serve him. The brethren of the Twelve, the high priests, the bishops, the seventies, all covenanted to humble themselves, repent of their follies and remember their former covenants. I then told the few who did not belong to the church that they were not at

liberty to introduce cards, dancing, or iniquity of any description; but they should be protected in their rights and privileges while they conducted themselves well and did not seek to trample on the Priesthood nor blaspheme the name of God. Elders Heber C. Kimball, Orson Pratt and Wilford Woodruff preached. Traveled eight and a half miles. Very heavy rain which commenced at five p.m. and continued during the evening, accompanied by thunder and lightning.

May 30, 1847: The camp met for prayer, praise and confession of sins. In consequence of shower of rain meeting soon closed. The Twelve and a few others went to an adjacent valley and prayed.

May 31, 1847: Travelled 16 3/4 miles.

June 1847

June 1, 1847: The pioneer company traveled twelve miles and encamped on the north side of the river from Fort Laramie. Brothers Robert Crow and George W. Thirlkell of the Mississippi company who arrived at this point from Peublo sixteen days ago visited us. They reported four deaths in the battalion, viz., Melcher Oyler, Scott, Arnold Stevens and _____ _____.

June 2, 1847: Fort John or Laramie is occupied by Mr. James Bordeaux and about 18 French, half breeds, and a few Sioux Indians. Mr. Bordeaux trades solely with the Sioux who will not steal on their own land. The Crows, lately, stole twenty five horses, notwithstanding they were guarded and within 300 yards of the fort. There had been no rain at the fort for the last two years until within a few days.

June 3, 1847: Elder Amasa Lyman was delegated by the council to visit the detachments of the battalion at Pueblo and Santa Fe and give them such counsel as the spirit of wisdom should dictate. Elders Wooley, Tippets, and Stevens accompanying Elder Lyman. These brethren were blessed and started this afternoon.

The wagons were ferried over the river.

June 4, 1847: Elders Kimball, Richards and I visited Mr. Bor-

deaux at the fort. We paid him $15.00 for use of the ferry boat. Mr. Bordeaux said that this was the most civil and best behaved company that had ever passed the fort. Dr. Luke Johnson professionally attended several persons in the fort. Robert Crow's company numbering 17 souls joined the pioneer camp. Traveled 8 1/4 miles.

June 5, 1847: Traveled 17 miles. Camped west side of Bitter Creek. Heavy rain with thunder and lightning.

June 6, 1847: The brethren met in fasting and prayer. An emigrating company passed in the morning. After meeting, another emigrating company passed of twenty one wagons. A very heavy shower of rain fell. Traveled five miles.

June 7, 1847: Traveled thirteen miles.

June 8, 1847: Traveled 15 1/2 miles, encamped. Camped on the "La Boute". Hunters killed two deer and one antelope. Met James H. Greeve, William Tucker, James Woodrie, James Bouvoir and six other Frenchmen from whom we learned that Mr. Bridger was located about 300 miles west, that the mountaineers could ride to Salt Lake from Bridger's Fort in two days and that the Utah country was beautiful.

June 9, 1847: Forty men and nineteen wagons started a head of the main company for the North Fork of the Platte to secure the boat left by Grieve's company and to build a raft. Main company traveled 19 1/4 miles and encamped on the La Prele. Three antelope and two deer killed.

June 10, 1847: Traveled 17 3/4 miles and and encamped at Deer Creek. Two antelope killed. There is some cottonwood, ash, and box elder timber here, also some choke cherry and willow bushes. Some fish caught. George A. Smith brought into camp a sample of bright black coal and Albert Carrington a sample of cannel coal from a vein 8 or 10 feet thick.

Don't mix the pioneer company with Elder Pratt's and Taylor's company.

Professor Pratt by observation determined the latitude to be 42° 52' 50". Altitude 4864 feet.

June 11, 1847: Traveled 17 miles. Seven antelope killed. Camped within half a mile of two emigrant companies from Missouri enroute to Oregon.

June 12, 1847: Traveled to the Upper Platte ferry and ford 11 1/4 miles. Found our advance company had obtained the boat left by Grieve and company and had ferried the Missouri immigrant companies, for which they had received $34.00 mostly in flour at $2.50 per 100 lbs. Several buffalo, bears and antelope killed. Specimens of coal, mica, sandstone, limestone and quartz found. Judge Bowman, the leader of one of the Missouri companies of emigrants, was the father of "Bill Bowman", who had the custody of Joseph Smith at the time he escaped from Missouri. Bill was rode to death on a bar of iron by a mob led on by Obadiah Jennings, for aiding Joseph Smith and his companions to escape. Obadiah Jennings was one of the murderers engaged in the massacre of the saints at Haun's Mill, October 30, 1838. Judge Bowman said that Morgan, the sheriff, who had the custody of the Prophet Joseph at the time of his escape from Missouri, was in Oregon.

June 13, 1847: Meeting in camp, Elders Heber C. Kimball, Orson Pratt, and I preached.

June 15, 1847: Yesterday and today the brethren rafted their wagons over the river.

June 14, 1847: The body of the church at Winter Quarters organized their emigrating companies at the Elk Horn River. Parley P. Pratt and John Taylor presided over the immigrating companies. John Smith, patriarch, to preside over the spiritual affairs of the camp; having Edward Hunter and Daniel Spencer as his counselors; Jedediah M. Grant, Willard Snow, and Abraham O. Smoot, captains of hundreds, John Van Cott, marshal of the camp. Gen. Charles C. Rich at the head of the military organization. William C. Staines, historian for the camp.

~~**June 16, 1847:** Two rafts were made yesterday in view of assisting the summer immigrants.~~

June 17, 1847: The rafting of the pioneer company was concluded this afternoon. Some of the pioneers continued ferrying the

Missouri company all night. Professor Pratt determined the latitude to be 42° 50' 18" north, altitude 4858 feet.

June 18, 1847: The brethren continued crossing the emigrants and received therefore — 1295 lbs. flour at 2 1/2¢ per lb., also meal, beans, soap and honey at corresponding prices, likewise two cows, total bill for ferrying $78.00.

June 19, 1847: Capt. Thomas Grover and eight others of the pioneers were left at North Platte ferry and ford to ferry the companies that should arrive and especially to ferry the emigration from Winter Quarters. Traveled 21 1/2 miles.

About 570 wagons of the emigration from Winter Quarters have crossed the Elk Horn River. While Jacob Weatherby, A. B. Lambson and two women were returning from the Elk Horn River to Winter Quarters, the Indians shot Brother Weatherby, who died soon after.

June 20, 1847: The pioneer company traveled 20 miles. Camped on Greasewood Creek.

June 21, 1847: Traveled 15 1/4 miles. Camped west of Devils Gate.

June 22, 1847: Traveled 20 3/4 miles.

June 23, 1847: Traveled 17 miles.

June 24, 1847: Traveled 17 3/4 miles.

June 25, 1847: Traveled 20 1/4 miles.

June 26, 1847: Traveled 18 3/4 miles.

June 27, 1847: Left the Sweetwater River and crossed the south pass of the Rocky Mountains and camped on the Dry Sandy after traveling 15 1/4 miles. Moses Harris, a mountaineer, camped with us; from whom we received some Oregon newspapers and a *California Star* published at Yerba Buena by Brother Samuel Brannan. He said the country around Salt Lake was barren and sandy, destitute of timber and vegetation except wild sage.

June 28, 1847: Traveled 15 1/4 miles. Met Capt. James Bridger who said he was ashamed of Fremont's map of this country. Bridger considered it imprudent to bring a large population into the Great Basin until it was ascertained that grain could be raised; he said

he would give one thousand dollars for a bushel of corn raised in the Basin.

June 29, 1847: Traveled 23 3/4 miles.

June 30, 1847: Traveled 11 1/2 miles and camped on Green River. Samuel Brannan arrived from San Francisco bringing intelligence from the saints who went round Cape Horn in the ship *Brooklyn*, who were making farms and raising grain on the San Joaquin. He had a file of the *California Star* published by himself. He gave a very favorable account of the climate and soil of California. Brannan came by way of Fort Hall.

July 1847

July 3, 1847: The pioneer company concluded ferrying over Green River. Some fine fish caught. Prof. Orson Pratt determined the latitude to be 41° 52' 37" north and the longitude 109° 30' west. Altitude 6,000 feet. Several brethren sick with mountain fever. Shower of rain fell accompanied by thunder, lightning and strong wind. Traveled three miles.

July 4, 1847: I went back to the ferry with my brother, Phinehas H. Young and four others who had volunteered to return until they met the immigrants from Winter Quarters and pilot them on to this point. While at the ferry I had the pleasure of meeting thirteen battalion brethren who were in pursuit of stolen animals which they had mostly recovered. The pioneers were so pleased to behold the battalion brethren that they gave three cheers, and I led out in exclaiming, "Hosannah! Hosannah! Give glory to God and the Lamb, Amen;" in which all joined simultaneously.

Council decided that Thomas Williams and Samuel Brannan return and meet Captain Brown and the battalion company from Pueblo, and inasmuch as they have neither received their discharge nor their full pay, Brother Brannan should tender them his services as pilot to conduct them to California.

July 7, 1847: Arrived at, and encamped 1/2 mile west of Fort Bridger. Some succeeded in trading for buckskins; their clothing

being worn out. A lengthy letter was written to the brethren at Winter Quarters.

July 12, 1847: Crossed Bear River. ~~Evening~~ Afternoon, I was attacked with fever. Several sick in camp. My wagon with a few others encamped. The camp proceeded a few miles.

July 13, 1847: I continued very sick. The advance company voted that Elder Orson Pratt take charge of an expedition to go on and make a road down the Weber River.

July 16, 1847: I joined the main camp. Elder Pratt's advance company crossed the Weber River.

July 18, 1847: Spent the day (Sunday) in prayer for the recovery of the sick and partook of the sacrament. Afternoon, I proposed that the camp proceed — make their way over the mountains and when a suitable location was found, plant potatoes and corn. The proposition was approved. Elders Kimball, Woodruff, Benson and a few others concluded to remain with me.

July 20, 1847: Elder Pratt's advance company passed the summit of the big mountain. Altitude 7245 feet. The main company made their way through Canyon Creek. I crossed the Weber River. My health improving.

July 21, 1847: The advance company crossed the little mountain and camped in Emigration Canyon. Elders Orson Pratt and Erastus Snow rode to the mouth of the canyon, when they emerged from the same into an open valley apparently about 30 miles long by 20 broad at the north west of which the extensive waters of Salt Lake glistened in the sun. They descended into the valley, made a circuit of about ten miles and returned to camp at 9 p.m.

<The main body of the camp ascended and crossed the big and little mountains and camped in Emigration Canyon.>

July 22, 1847: The advance and main body of the pioneer company entered Salt Lake Valley and encamped on the banks of Canyon Creek. Elders Orson Pratt and George A. Smith who had been exploring northward reported that about three miles from the camp ground there were two beautiful streams of water with stony bottom (the forks of City Creek.) They also described the warm and hot springs.

July 23, 1847: The advance company moved about three miles and encamped; (on what was subsequently known as the 8th Ward, Salt Lake City.) Elder Orson Pratt called the camp together, dedicated the land to the Lord, entreated His blessings on the seeds about to be planted and on the labors of His saints in the valley. The camp was organized for work. Elders Willard Richards and George A. Smith exhorted the brethren to diligence.

11:1/2 a.m. The committee appointed reported that 20 rods by 40 had been staked off by them on which to plant beans, corn, and buckwheat; soil favorable, loam and gravel. About noon, the first furrow was turned over by William Carter. Three plows and one harrow were at work most of the afternoon.

At two p.m., a company started to build a dam and cut trenches to convey the water on to the land. At three, thermometer 96° Fahrenheit. A company commenced mowing the grass and preparing a turnip patch. At six, a thunder shower passed over the camp.

I ascended and crossed over the big mountain, when on its summit I directed Elder Woodruff, who had kindly tendered me the use of his carriage, to turn the same half way round so that I could have a view of a portion of Salt Lake Valley. The spirit of light rested upon me and hovered over the valley! and I felt that there the saints would find protection and safety. We descended and encamped at the foot of the little mountain.

July 24, 1847: I started early this morning and after crossing Emigration Canyon Creek eighteen times emerged from the canyon. Encamped with the main body at 2 p.m. About noon, the five acre potato patch was plowed, when the brethren commenced planting their seed potatoes. At five, a light shower accompanied by thunder and stiff breeze.

July 25, 1847: Meeting held. Elders George A. Smith, Heber C. Kimball and Ezra T. Benson preached. The brethren noted the fact that no one had died on the journey, though many were sick when they started; neither had an animal died, though a few were lost through carelessness. Afternoon, elders Wilford Woodruff, Orson Pratt, Willard Richards and I preached.

~~Elders Parley P. Pratt and Taylor wrote as follows to Elder Orson Hyde:~~

The emigrating camps of the saints from Winter Quarters under elders John Taylor and Parley P. Pratt met the messengers sent back by the pioneer company from Green River. Elders Pratt and Taylor wrote as follows to Elder Orson Hyde:

> We were agreeably surprized this morning with the arrival of Elder Phineas Young and four others of the pioneers. We were glad to hear that those of the Mormon Battalion left at Pueblo were enroute to join the pioneers. We have travelled as expeditiously as could be expected of so large a company, indeed almost as fast as the pioneers. We have had the pleasure of receiving several letters from different post offices which they have established on their route, giving us the particulars of their journey, the news of course in the wilderness was highly interesting. We have had only two deaths since we left, and those, children; several children have been run over by wagons, but no serious injury sustained. We have been greatly blessed as a camp and people, and bless the God of Israel for his preserving care.
>
> Elder Grant's company had the misfortune to lose thirty six head of cattle, besides several milk cows. All the companies assisted in searching for them, and as that was unavailing, they supplied them with thirty yoke of cattle and all proceeded on our journey.

July 26, 1847: The pioneer brethren busy plowing, planting corn, and irrigating. A company appointed to make a road into the canyon, to facilitate the procuring of timber. Accompanied by several of the Twelve and others I ascended a hill north of the city site, which I named Ensign Peak.

We proceeded to the warm springs which are 109° Fahrenheit Dr. Willard Richards advised the sick brethren to bathe therein, because of the valuable medicinal properties of the waters. John Brown and Joseph Mathews returned from their tour westward; they reported the mountains west to be about sixteen miles distant, most of the land west of the Jordan River covered with wild sage and destitute of fresh water.

July 28, 1847: Yesterday, accompanied by the brethren of the Twelve and a few others, I started westward. We crossed the river

Jordan, which is about six rods wide and three feet deep. Proceeded thence about thirteen miles west to a brackish spring at the point of the mountain where we dined, after which we proceeded a few miles to a point on the Salt Lake shore within a few rods of Black Rock, where the party all bathed. Elders Orson Pratt, Willard Richards and George A. Smith proceeded three miles further west and entered another valley (Tooele). Returned to the point of the mountain and encamped for the night.

Today, proceeded in a south course about ten miles. Saw the course of several streams on the east side of the valley, but found no water on the west side; returned to the ford of the Jordan where we partook of refreshments and several bathed. Returned to encampment.

Some of the brethren talked about exploring the country further for a site for a settlement; I replied that I was willing that the country should be explored until all were satisfied, but every time a party went out and returned I believed firmly they would agree that this is the spot for us to locate.

Joseph Hancock and Lewis Barney returned from a two days tour in the mountains east; they reported an abundance of good timber, principally pine, balsam fir and a little cottonwood; access to the same very difficult.

This afternoon, accompanied by Elders Heber C. Kimball, Willard Richards, Orson Pratt, Wilford Woodruff, George A. Smith, Amasa Lyman, Ezra T. Benson and Thomas Bullock, I designated the site for the temple block between the forks of City Creek, and on motion of Orson Pratt it was unanimously voted that the temple be built on the site designated. It was also voted that the city lots be ten by twenty rods — 1 1/4 acres — and that the streets be eight rods wide.

Elder George A. Smith proposed to lay out squares for markets and lots for school houses.

The brethren assembled this evening on the temple square site, and voted to build a temple and lay out a city at this point. I addressed the brethren on the order of building the city and reviewed the persecutions of the saints.

Professor Pratt reported the latitude of the north line of the temple block 40° 45' 44", longitude 111° 26' 34", altitude 4300 feet.

July 29, 1847: The sick detachments of the battalion that were sent to winter at Pueblo on the Arkansas River, under captains James Brown and Nelson Higgins and Lieut. Wesley Willis arrived, accompanied by a small company of brethren who started from Mississippi in 1846.

July 30, 1847: The Twelve met with the officers of the battalion and held a lengthy council. All the brethren met at 8 p.m. when praise to God for the safe return of so many of the battalion was given by shouting "Hosanna, Hosanna, Hosanna to God and the Lamb for ever and ever, amen." I preached till 10 p.m.

July 31, 1847: A brush bowery of 40 by 28 feet made by the battalion brethren. Colonel Markham reported that thirteen plows and three harrows had been stocked during the past week, three lots of ground broken one lot of 35 acres planted in corn, oats, buckwheat, potatoes, beans, and garden seed.

August 1847

August 1, 1847: 10 a.m. The brethren assembled in the bowery, all of the Twelve present except myself, and were addressed by Elders Orson Pratt and Heber C. Kimball; Elder Willard Richards read Col. P. St. George Cooke's commendation of the Mormon Battalion. Meeting again at 2:25 p.m., when Elder Willard Richards made a few preliminary remarks, and read the revelation entitled: "The Word and Will of the Lord given at Winter Quarters," Jan. 14, 1847, and the congregation upon being asked by Elder Kimball expressed their willingness to observe it. Elders Kimball, Amasa Lyman, Willard Richards and several of the brethren occupied the time in remarks upon the revelation, building a stockade, and kindred subjects.

August 2, 1847: The roll of the battalion brethren was called by Captain Higgins, who addressed them, and they unitedly agreed to comply with the requirements of the authorities.

The three companies moved their wagons and formed corral between the forks of City Creek.

Elder Ezra T. Benson left the camp about noon accompanied by Orrin P. Rockwell and three soldiers to meet the saints from Winter Quarters.

August 3, 1847: Elders Orson Pratt and Henry G. Sherwood surveyed the base line, and commenced surveying the 40 acre lot for the temple square, they also chained 3 blocks south and 3 blocks west, where the brethren will begin making adobies.

The people were busy sowing buckwheat, and building log houses.

August 4, 1847: The brethren continued plowing, planting, gardening and hauling logs for the stockade or fort.

In the evening the seventies gathered in the bowery and were addressed by Albert P. Rockwood and myself relating what had been done in Winter Quarters for their wives and families, what the future prospects were, and exhorted them to honesty, integrity and virtue; preached on the subject of husbands and wives; and called on the brethren to fix the bowery, and prepare a place in the creek for baptizing next Sunday.

August 5, 1847: Orson Pratt went south 6 or 7 miles, ran a base line of 300 rods, and measured the two highest peaks on the east side of the valley; a lone peak south southeast from camp is about 18 miles distant on an air line, and 6319 feet high; the southern one of the twin peaks, is about 15 miles distant from camp on an air line, and 6619 feet high, bearing southeast by east. He also measured with a base line of 100 rods, the Sugar Loaf Peak at the north end of the west range, and found it 16 1/2 miles distant on an air line.

The brethren finished sowing buck wheat and 1600 adobes were made.

August 6, 1847: At night I was rebaptized by Elder Kimball and then baptized Elders Kimball, Richards, Pratt, Woodruff, Smith, Lyman, and Benson, who were confirmed at the waters edge, to set an example to the Church, and recommended that all who desire to

be Latter-day Saints should be rebaptized and reconfirmed.

August 7, 1847: The council met on the temple block and selected blocks for inheritances. I selected the block on the east, and some running southeast to settle my friends around me, Heber C. Kimball selected the block northeast of the temple block, Orson Pratt and Willard Richards the block south ~~of the temple~~. Wilford Woodruff the block southwest of the temple. Amasa Lyman the block west of Wilford Woodruff. George A. Smith the block west of the temple block.

At dusk President Heber C. Kimball went into the water and baptized 56 of the brethren for the remission of sins, who were confirmed by Elders Woodruff, Smith, Pratt, Lyman and myself.

Between nine and ten p.m. the council met and recommended that all the camp be rebaptized and decided that Elders Tarlton Lewis, Charles Shumway, Erastus Snow, Stephen K. Goddard and Addison Everett should baptize, Heber C. Kimball, Orson Pratt, Wilford Woodruff, George A. Smith and Amasa Lyman should confirm, and Thomas Bullock, Albert Carrington, Jesse C. Little, John G. Smith, Lieutenant Willis, be clerks to attend to the rebaptisms, and to commence at 6 o'clock in the morning.

289 persons were rebaptized, and renewed their covenant to serve the Lord.

August 8, 1847: At the forenoon meeting in the bowery, elders Kimball and Woodruff addressed the congregation; in the afternoon the sacrament was administered, and the time was occupied by Elder Kimball and myself.

August 9, 1847: Prof. Orson Pratt ascertained by barometrical observations, that the water descends 251 feet in the first mile to the temple block; in 2 1/2 miles the descent is 569 feet. The foot of Ensign Peak, where carriages can go, is 862 feet, the summit of Ensign Peak is 1081 feet, the second hill, about 3/4 of a mile northeast of Ensign Peak, is 1510 feet, and the mountain on the northeast is 1859 feet above the temple block.

August 10, 1847: At this date there were about 80 acres of

land plowed and planted.

August 11, 1847: Professor Pratt reports the temple block to 4309 feet above sea level, 65 feet above the river Jordan, and north latitude in 40° 45' 50".

August 12, 1847: There are 17 log houses in progress, and 80 feet in length by 4 in height of the north adobe wall is laid.

August 13, 1847: A quantity of salt was brought from the lake.

August 15, 1847: 10 a.m., meeting in the bowery. Prayer by Elder Kimball, and singing.

I preached on the patriarchal priesthood, and on the death of Mr. Thirlkill's little son, who was accidentally drowned in City Creek.

2 p.m., sacrament meeting.

Elder Ezra T. Benson and Orrin P. Rockwell, with our epistle to the emigrating saints, met the advance companies at Deer Creek.

August 16, 1847: The returning ox teams began to start to the rendezvous at the mouth of Emigration Canyon.

August 17, 1847: The returning company started on their way to Winter Quarters.

August 18, 1847: Elders Kimball, Richards and I spent the day assisting in building log houses; Elder Kimball has 5 and I have 4 log houses ready to receive the roofs. Elder Richards was squaring timber, marking logs and preparing to put up his house tomorrow. The west side of the adobe wall was commenced, the north side being about 5 feet high.

August 19, 1847: Elders Kimball, Richards, Woodruff, Smith, Lyman, myself and many others busy at our houses; many were also at work on the adobe yard.

August 20, 1847: Several of the brethren who intend returning to Winter Quarters this fall, visited the Salt Lake and enjoyed their bath.

Henry G. Sherwood returned from an excursion to Cache Valley, an englishman by the name of Wells came with him, he has been living in New Mexico for some years, and gave us some

particulars of the country.

Elder George A. Smith, while assisting Elder Woodruff and another man in heaving a heavy log of timber from a wagon, was knocked down by it and hit on the head; it was a great mercy he was not killed. He has built one log house and Elder Woodruff two.

August 21, 1847: Elder Kimball and I moved our wagons to the fort, and moved into our houses.

August 22, 1847: Dr. Richards dictating and Thomas Bullock writing an epistle until 2 a.m. and after resting a short time continued their labors all morning.

The saints met in the bowery at 10 a.m. and were addressed by Elder Amasa Lyman.

I appointed a special conference in the afternoon.

The special conference convened in the bowery on the temple block in Great Salt Lake City, at 2 p.m., transacted the business presented, and adjourned to meet in that place on the 6th of October 1848.

August 23, 1847: The brethren have built 29 log houses between 8 and 9 feet high, 16 or 17 feet long by 14 feet wide, and eleven of them are roofed with poles and dirt.

August 24, 1847: ~~In the evening~~ Elders Kimball, Richards, Woodruff, with myself and many other brethren very busy about our new houses.

August 25, 1847: Those who were going to return were busy preparing for their start tomorrow.

August 26, 1847: The council being ready, Elder Kimball and I started on horse back at 10 a.m., on our return to Winter Quarters, when I shouted out, "Good-by to all who tarry, I feel well." We passed over the little mountain and encamped at Willow Springs.

August 27, 1847: The company passed over the big mountain, and camped on East Canyon Creek.

August 28, 1847: The camp passed over the hills to Weber River Valley, up which we went until we came to Echo Canyon and camped.

August 29, 1847: We went up Echo Canyon to Cache Cave

where we met Elder Ezra T. Benson and others on their return from visiting the saints; he reported that he had been within 40 miles of Fort Laramie; the saints were in nine companies, and had 566 wagons; he left the nearest at Independence Rock, last Sunday, the remainder were within 100 miles of them. Continued our journey to a small creek near the Needle Rocks.

At Independence rock Elder John Taylor wrote the particulars of the camps, showing the loss of many cattle; some of the tens had yoked up every cow, and requesting help to be sent to them.

August 30, 1847: The camp crossed Bear River, passed over a gap 7315 ft. high, and halted near a spring of good water. At sunset all the brethren assembled and organized the camp into hundreds, fifties and tens.

August 31, 1847: The camp travelled to Bridger's Fort, 27 miles, altitude 6665 feet; 41° 19' 13" n. latitude.

September 1847

September 1, 1847: Camp traveled 33 miles, and camped on Ham's fork.

September 2, 1847: Travelled to Green River, 22 miles.

September 3, 1847: Traveled 27 miles; and camped near Capt. Daniel Spencer's advance company of emigrating saints, with 76 wagons; we had a joyful meeting.

In the evening, at my request, Elder George A. Smith gave a graphic description of the country we had sought out, and was followed with remarks by myself and Elders Kimball and Woodruff.

September 4, 1847: We pursued our journey to Little Sandy, and found Capt. Parley P. Pratt's encampment of 75 wagons.

September 5, 1847: At 5 p.m. we found Capt. Abraham O. Smoot's, George B. Wallace's and Charles C. Rich's companies, containing 162 wagons encamped at Pacific Springs; they were in good health and spirits, and rejoiced in meeting us.

At 7 p.m. the saints met in the center camp and were addressed

by elders George A. Smith, Wilford Woodruff and Orson Pratt.

September 6, 1847: 11 a.m. the brethren assembled in the center camp and were addressed by Erastus Snow and others.

The council of the Twelve, captains Rich, Smoot, Wallace and several others met in the tent and nominated a president, high council, and marshal for Great Salt Lake City.

September 7, 1847: The hills are all covered with snow.

We arrived on the Sweetwater and halted at 1:20 p.m. between Capt. John Taylor's and Edward Hunter's companies.

In the afternoon the two companies prepared an excellent supper for the pioneers.

September 8, 1847: Traveled about 12 miles and camped near Capt. Noble's fifty at Quaking Aspen Creek.

About 4 p.m., Capt. Jedediah M. Grant and Willard Snow arrived with the last company of saints.

September 9, 1847: Between 40 and 50 horses and mules were missing, from certain signs we at once concluded they had been stolen by Indians in the night.

In the evening the brethren assembled and elders Orson Pratt and myself addressed them.

September 10, 1847: After seeing the whole of Jedediah M. Grant's 100 on their road to the valley, at 9 a.m., I called on my council and all the returning brethren, except the teamsters to take a walk with me to Winter Quarters; we traveled about 12 miles and camped.

September 11, 1847: Traveled 24 miles.

September 12, 1847: Traveled on the south side of the river, and camped on the Sweetwater at 5 p.m.

September 13, 1847: Camp pursued their journey to the east side of Devil's Gate.

September 14, 1847: Passed Independence Rock, traveled 14 miles and camped.

September 15, 1847: Continued our journey, and camped at 8 1/2 p.m.

September 16, 1847: Forded the Platte at the upper ferry, and camped on the south side at 3 p.m.

September 17, 1847: Camped where we, the pioneers, camped on the 12th of June. We were 42 days in going to the valley from this point, and have been only 23 days in returning.

September 18, 1847: Camped on Deer Creek at 3 1/2 p.m.

September 19, 1847: At 2 p.m. proceeded down the valley and camped on the east side of Buffalo Fork at 5 3/4 p.m.

September 20, 1847: Traveled about 30 miles, and camped on Big Timber Creek.

September 21, 1847: At 8 1/2 a.m. as the camp was preparing to start, the animals were stampeded by Indians; learning that we were whites and friendly, late in the day they returned all but two.

September 22, 1847: We resumed our journey, and camped at Heber's Spring.

September 23, 1847: Traveled 29 miles, and camped half a mile east of Warm Spring.

September 24, 1847: Forded the north fork of the Platte and camped about 2 miles below the crossing.

September 25, 1847: Visited Mr. Bordeaux at Fort Laramie, in company with several of the brethren, to inquire about the chances for recovering the horses stolen at Strawberry Creek.

September 26, 1847: Luke Johnson, Jesse C. Little, Norman Taylor, and John Buchanan arrived about 8 a.m. with 11 horses which were left with them by the ox train company for our use.

I and Heber again visited the fort by invitation, and dined with Commodore Stockton, who was on his way from California to the States.

Moved the camp about 4 miles. Many of the brethren eat the prickly pears, being without bread or meat.

September 27, 1847: Continued our journey till 5 p.m.

The camp was organized into a military body of six companies, under captains Brigham Young, Howard Egan, Thomas Tanner, Luke Johnston, Charles A. Harper and George Wilson; Brigham Young was appointed commander; Albert P. Rockwood and Stephen Markham, colonels; Thomas Bullock, adjutant.

September 28, 1847: Continued our journey down the Platte

and camped at 3 1/4 p.m.

September 29, 1847: Resumed our journey, and traveled 22 miles.

September 30, 1847: Traveled 21 miles. The ox teams passed this point.

October 1847

October 1, 1847: About 5 p.m., Commodore Stockton and his company overtook us resting in camp; the commodore wished to have our company and the use of some of our wagons for his sick men.

October 2, 1847: Calfskin, the father of the boys who stole our horses on Strawberry Creek, being in camp, pledged himself to restore the horses to Mr. Rashiaw, to whom we gave an order to take charge of them, until our return next spring.

Traveled till 3 1/2 p.m.

October 3, 1847: Sunday. Traveled 8 miles.

The saints met in Great Salt Lake City in conference, when Father John Smith was elected president of the stake of Zion and patriarch of the Church. Brigham Young sustained as president of the whole Church; the Twelve Apostles were sustained, except Lyman Wight, who was left until he appeared in person. The epistle was read by Parley P. Pratt and accepted by the saints. Charles C. Rich and John Young were elected councilors to John Smith.

Henry G. Sherwood, Thomas Grover, Levi Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow and Abraham O. Smoot were elected high councilors.

Charles C. Rich was elected chief military commander, under the direction of the authorities of this stake.

Albert Carrington was elected clerk, historian, and deputy postmaster for the city, and John VanCott was elected marshal of the city.

October 4, 1847: Camped on the west side of Castle Bluffs

several of the horses having failed.

Nine men volunteered to go with Amasa Lyman to the ox train, with a request for them to wait for us.

October 5, 1847: Amasa Lyman started, with company, at daybreak.

Traveled about 13 miles, several of the horses failing rapidly.

October 6, 1847: Camped on Camp Creek.

October 7, 1847: Traveled 12 miles, and camped on Rattlesnake Creek.

October 8, 1847: Traveled 15 miles, and camped on Spring Creek. Several brethren sick with diarrhea, having nothing but buffalo meat to eat; many animals failing — a horse was left here to shift for himself.

October 9, 1847: Camped at sunset on North Bluffs Creek.

October 10, 1847: The council decided to let the animals have a rest, while we had a prayer meeting on the bank of the river.

In the afternoon moved camp to better feed. Three miles.

October 11, 1847: Traveled ten miles.

October 12, 1847: Traveled sixteen miles.

I was sick, and had to keep in my carriage.

October 13, 1847: Each morning of late, the brethren have to assist 5 of the horses to rise to their feet; several others are obliged to be driven loose, and most of the rest are very weak. Camped at 5 p.m.

At sundown I was a little better.

October 14, 1847: Traveled 10 miles.

October 15, 1847: Camped on the Platte River at 3 1/2 p.m.

October 16, 1847: Traveled 21 miles without a halt. Here we overtook Amasa Lyman and company, except Stephan H. Goddard and E. Kellogg, who started ahead last Tuesday, determined to overtake the ox teams. Elder Lyman reports they had been down to the head of Grand Island, and were perfectly satisfied that the ox train was running ahead at 25 miles a day, disobeying the council given

them, and it was impossible for him to overtake them. He said we were now past the main bands of buffalo, and he and those with him had returned to get meat; we must tarry here and kill sufficient meat to carry us through to Winter Quarters.

October 17, 1847: Sunday. A number of our horses having given out we decided to remove the wagons to the Platte River, hunt buffalo, dry the meat, and continue our journey to Winter Quarters as we best could.

October 18, 1847: Decided that we had better resume our journey, and sent a messenger to the hunters to return.

After traveling about 3 miles, discovered three wagons and a number of horsemen coming towards us, which, to our great joy, proved to be 16 brethren from Winter Quarters, viz. — Hosea Stout, George D. Grant, Jas. W. Cummings, William Kimball, Gardiner G. Potter, Jacob Trazier, George W. Langly, Wilber J. Earl, William Meeks, William Martindale, William D. Huntington, Luman H. Calkins, Sam S. Thornton, Levi Nickerson, James. H. Glines and Chancey Whiting, who had been sent to our assistance.

Stephen H. Goddard and E. Kellogg, two of our expressmen, were with them.

They report the ox train was at the Loup Fork, crowding ahead from 20 to 25 miles a day, thus willfully breaking their covenants in Great Salt Lake City.

Traveled 10 miles.

October 19, 1847: The camp rested.

Elder Kimball and 4 others killed a buffalo cow.

About 9 p.m. the express of last night and our hunters returned, bringing the wagons loaded with the meat of nine buffalo cows.

October 20, 1847: Traveled 24 miles.

October 21, 1847: Camped near the mouth of Wood River.

October 22, 1847: Traveled 12 miles and camped on the south bank of Prairie Creek.

October 23, 1847: Camped at 3 p.m., on the south bank of Loup Fork, about 20 miles above our old ford.

October 24, 1847: Sunday. Rested.

A snow storm fell in the evening and night, which was severe on our poor animals.

October 25, 1847: Crossed the Loup Fork and continued our journey to the old Pawnee town where we camped.

October 26, 1847: Camped, at 2 p.m., near the old missionary station.

October 27, 1847: Traveled 20 miles.

October 28, 1847: Traveled 25 miles.

October 29, 1847: At 5 p.m. camped on the banks of the Platte.

October 30, 1847: Saturday. Traveled 12 miles to the Elk Horn River, forded it some 12 or 15 miles above our old ford, went a mile down stream and camped at 2 p.m. I enquired if any man wanted to go to Winter Quarters tonight; but no one manifested a desire to do so. An expression was then taken that they would all remain in a body, and go into the town together tomorrow, in our organized order.

Elder Kimball and I then expressed our satisfaction with the conduct of the pioneers during the journey, and blessed them in the name of the Lord.

At sunset about 20 wagons arrived from Winter Quarters with Bishop Newel K. Whitney, John S. Fulmer, William Kay and many friends, bringing food and grain.

October 31, 1847: Sunday. When we were about one mile from Winter Quarters the wagons of the 12 came to the front, when I remarked: "Brethren I will say to the pioneers, I wish you to receive my thanks for your kindness and willingness to obey orders; I am satisfied with with you; you boys have done well. We have accomplished more than we expected. Out of 143 men who started, some of them sick, all of them are well; not a man has died; we have not lost a horse, mule, or ox but through carelessness; the blessings of the Lord have been with us. If the brethren are satisfied with me and the Twelve, please signify it by uplifted hand, which was unanimously done. I feel to bless you all in the name of the Lord God of Israel. You are dismissed to go to your own homes."

We drove into the town in order, about an hour before sunset. The streets were crowded with people to shake hands as we passed through the lines; we were truly rejoiced to once more behold our wives, children and friends after an absence of over six months, having traveled over 2,000 miles, sought out a location for the saints to dwell in peace, and accomplished the most interesting mission in this last dispensation. Not a soul of our camp died, and no serious accident happened to any, for which we praise the Lord.

November 1847

November 3, 1847: Wednesday, the Twelve met in council at my house. John S. Fullmer reported the proceedings of the trustees in Nauvoo; when it was voted that the trustees gather all the papers and books pertaining to church affairs in Nauvoo, and as many of the poor saints together with ~~, and~~ as much church property as they can, and remove hither (i.e. Winter Quarters). It was also voted that the saints in Garden Grove be advised to remove to Winter Quarters next spring.

November 5, 1847: Friday, I met in council with the Twelve. I signed a letter addressed to Col. Jesse C. Little instructing him to resume his presidency over the Eastern churches, and one to Elder John Brown and the saints in the southern states; also, one to the trustees at Nauvoo recommending them to leave the keys of the temple in care of Judge Owens and the building itself in the hands of the Lord. The minutes of conference of September 24, 1846, of the chain island group in the Pacific Ocean were read, comprising (ten) thirteen branches on nine islands, (and scattered members on three islands) containing 804 members, four elders, seven priests, thirteen teachers and twenty deacons.

November 6, 1847: Evening, I met with the council and school of the seventies.

November 7, 1847: Elder Orson Pratt preached in the council house. He gave an account of the pioneer journey and described some of the lakes and valleys of the mountains.

November 8, 1847: I met with the Twelve, when it was voted that the saints vacate Winter Quarters in the spring and go westward. Elder Hyde informed the council that fellowship was withdrawn from George Miller, also James Emmet and his company which was approved.

November 9, 1847: The Apostles, high council, Bishop Whitney, presidents of seventies and others met in the council house on business.

November 10, 1847: I met with the Twelve, high council and seventies on business.

November 11, 1847: I met with elders Orson Pratt, Willard Richards, George A. Smith and Joseph Young to see to the distribution of the Nauvoo library which had been forwarded by the trustees.

November 14, 1847: I met with the saints in public meeting; referred to our healthy locality in the mountains; suggested that those who could not go west next spring should vacate Winter Quarters and return to the east side of the river. The saints voted to leave Winter Quarters next spring.

November 15, 1847: I met with the high priests. Evening, I met with the seventies and high priests, who were addressed by Elder Kimball and myself on the necessity of a reformation. I remarked that the government officials were looking on us more eagerly than when we were in Jackson, Caldwell and Clay counties, Missouri.

November 16, 1847: The council convened at noon in the council house. Bishop Whitney was directed to preside over the high priests for the time being.

November 18, 1847: I visited the sick and attended a high priest's meeting. The official members of the first emigrating division met at 7 p.m., and decided to fill up the old organization by new members.

November 19, 1847: The council wrote to Major Miller requesting his views and opinions on the saints vacating their Winter Quarters on the Omaha lands.

November 20, 1847: The council of the Twelve met in the

council house and selected twenty seven persons to go on missions to preach.

November 21, 1847: I was sickly. Elders Orson Pratt and Wilford Woodruff preached at the stand.

November 22, 1847: The council of the Twelve met in ~~the~~ Dr. Richard's office and wrote a letter to Oliver Cowdery, exhorting him to be rebaptized.

November 23, 1847: The Twelve and presidents of seventies met and selected seventeen elders to go on missions.

November 25, 1847: I met with the Twelve and officers of the emigrating companies and instructed them pertaining to their further organization. We wrote to Elder Nathaniel H. Felt, St. Louis, to forward the emigrating saints to Winter Quarters.

November 26, 1847: I wrote a letter to Elder Orson Spencer giving particulars of pioneer journey, their labors in Salt Lake Valley and other interesting items.

November 28, 1847: I met with the Twelve and high council in the forenoon, Theodore Turley and Joseph Fielding were voted members of the high council. In the evening I preached to the seventies and high priests concerning gathering to the bluffs, and from there to the mountains, and aiding each other until all are located in a healthy country.

November 30, 1847: The council met with the presidents of seventies.

December 1847

December 2, 1847: Accompanied by the brethren of the Twelve and others I crossed the Missouri River and traveled to Council Point, where I preached.

December 3, 1847: The Twelve traveled to the Block House branch and met the high council and others when I preached followed by elders George A. Smith, Amasa Lyman and Wilford Woodruff. Afternoon, I introduced the subject of organizing a carrying company hence to the Salt Lake country, for the purpose of taking as many thither as possible. I recommended the brethren to build a

house 50 by 100 feet in time to accommodate the conference next spring, and called for help to assist the bishops on the west side of the river, who have to support three hundred poor persons daily. Elder Kimball preached.

Council met at Brother Daley's. Elder William I. Appleby presented the gold pens and pencils sent by Col. Thomas L. Kane to the Twelve Apostles. He reported the condition of the churches east.

December 4, 1847: I attended conference and proposed building a big log house in the hollow, for temporary use, telling the congregation not to be surprised if a city should be built there. The conference voted that Henry W. Miller be a committee of one to superintend the building, under the dictation of the Twelve. I told the conference that we must recommend ourselves, as a people, by our good works, to the Lord God Almighty.

The conference was adjourned til December 24th to meet in the new house to be built.

The Twelve selected the site to build the house on and proceeded to Father Ezra Chase's settlement.

December 5, 1847: We travelled to Elder Hyde's house where all of the council assembled in the evening. After remarks by myself, Heber C. Kimball, Orson Hyde, Willard Richards, Wilford Woodruff, George A. Smith, Amasa Lyman and Ezra T. Benson, I was unanimously elected President of the Church of Jesus Christ of Latter-day Saints, with authority to nominate my two counselors, which I did by appointing Heber C. Kimball my first counselor and Willard Richards my second counselor, and the appointments were unanimously sustained.

December 6, 1847: The council met in the afternoon in Brother Orson Hyde's house and attended to several items of business, conversed about building a temple in Salt Lake City and voted that Uncle John Smith be the Patriarch ~~over~~ to the whole Church; that Orson Hyde go to the East to procure means to help us and that Ezra T. Benson go with him; that Luke Johnson be ordained an elder; that Orson Pratt go to England and take charge of the affairs of the church there; that Amasa Lyman go to the southern

states to get help.

December 7, 1847: Returned to Winter Quarters having accomplished much important business during this visit.

December 9, 1847: During my absence the past summer, the Omahas have killed more than twenty of my cows and calves.

Col. Thomas L. Kane wrote me and enclosed a printed circular of a meeting for the relief of the "Mormons" in Philadelphia, copies of which had been sent to the President and Vice-President of the United States, and to the members of Congress; showing the colonel's great anxiety in behalf of a persecuted and suffering people.

December 10, 1847: Accompanied by Dr. Richards I visited Elder Kimball. I met Dr. John M. Bernhisel and heard his report concerning the Nauvoo House affairs; also visited General Johnson, and attended meeting of first division of emigration.

December 11, 1847: Philemon C. Merril with fifteen others of Mormon Battalion arrived in Winter Quarters: they left Great Salt Lake City, October 8th.

December 12, 1847: Met with the high council.

December 13, 1847: I was sick in bed.

December 17, 1847: About twenty five of the brethren arrived from Great Salt Lake City, bringing a mail of 144 letters.

December 18, 1847: The council of the Twelve met with Elder Lorenzo Snow who had come from Mount Pisgah for counsel.

An epistle from the high council in Great Salt Lake City was read, also the epistle to the saints throughout the world: to the latter further additions were suggested.

December 19, 1847: I attended meeting in Erastus Snow's house.

December 21, 1847: The council of the Twelve met with the council of the seventies.

December 22, 1847: Council of the Twelve met in the office and consulted on affairs generally.

December 23, 1847: I started for Council Point and attended a meeting there at the school house when elders Wilford Woodruff and Joseph Young preached.

December 24, 1847: Proceeded to Miller's Hollow, where the

brethren had built a log house forty by sixty feet, capable of seating about one thousand persons. The house was dedicated by Elder Orson Pratt as a house of prayer and thanksgiving. The congregation was addressed by elders Wilford Woodruff and Orson Pratt and in the afternoon by elders Amasa Lyman, George A. Smith and myself. Elder William I. Appleby preached during the evening service.

December 25, 1847: The council went to the log tabernacle and attended meeting. The congregation voted that the high council on the east side of the river have all municipal power given to them by this people, and that the bishop's courts have authority as civil magistrates among the people, until the laws of Iowa are extended over us.

Conference met again at two p.m., when James Allred, William G. Perkins, William Snow, Evan M. Greene, Benjamin F. Bird, Noah S. Bulkley, George Coulson, Andrew H. Perkins, Lyman Stoddard, Henry W. Miller, Heman Hoyde and Ira Oviatt were sustained as the high council.

William Snow was sustained as president over the high priests there, with Alexander Williams and Moses Clawson counselors. Joseph S. Clark was sustained as president of the elders, with Lewis Neeley and Charles Hopkins counselors. James Cragun and Philemon C. Merrill were sustained as marshals.

A committee was appointed to investigate the laws of Iowa and ascertain what steps were necessary to be taken to effect a county organization.

Voted that George A. Smith remove with his family to the east side of the river and live there.

The council met in the evening and consulted about filling up the quorum of the Twelve Apostles.

December 26, 1847: Conference met in the log tabernacle, when Elder William I. Appleby preached on the signs of the times. Afternoon, my brother, Joseph, elders Heber C. Kimball and Ezra T. Benson preached. I requested all of the Priesthood to meet tomorrow.

Elder Orson Hyde met with the saints in St. Louis when they donated $705.84 to assist the presidency of the church to remove

to Great Salt Lake Valley.

December 27, 1847: Conference convened again when Elder Kimball spoke followed by Elder Joseph Young, myself, Elders George A. Smith, Orson Pratt and Amasa Lyman, when I was unanimously elected president of the Church of Jesus Christ of Latter-day Saints. Heber C. Kimball and Willard Richards were in like manner elected respectively my first and second counsellors. Uncle John Smith was unanimously elected Patriarch ~~over~~ to the whole Church.

I spoke again referring to what had been accomplished by the saints and other topics; bore testimony that the communion of the Holy Spirit was enjoyed by those present, when the conference was adjourned till the 6th of April at the log tabernacle.

After benediction by Elder George A. Smith the congregation shouted three times "Hosannah, Hosannah, Hosannah to God and the Lamb Amen, Amen and Amen."

December 28, 1847: Wrote a letter to Elder Orson Spencer, Liverpool, England, with instructions to send the British saints by New Orleans and St. Louis to Council Bluffs.

December 29, 1847: The First Presidency, the Twelve, high council and several others met in the council house in Winter Quarters and attended to business.

January 1848

<This years History compiled and copied by Robert Lung Cambell and read to George A. Smith>

The headquarters of the camp of Israel continues on the western bank of the Missouri River, Omaha country, subsequently known as Florence, Nebraska Territory.

With me, at headquarters, were the following brethren of the quorum of the Twelve: Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff and George A. Smith; Orson Hyde was on the Potawatomie side of the Missouri, within my call; Parley P. Pratt and John Taylor were located in Great Salt Lake Valley, with that portion of the church that had followed the pioneers; Amasa

Lyman and Ezra T. Benson were e route to the Eastern States on their mission; Newel K. Whitney, presiding bishop, was also with me.

By letter, I counseled Nathan B. Baldwin to bring along, and take care of his unfortunate and infirm brother, Charles; and reminded him that Zion would be the home of the infirm and the poor, as well as the rich and powerful; and that it would, indeed, be too trying to the feelings of any one, who had drunk liberally of the spirit of this people, to be thrown back upon their gentile friends and banished from the resting place of the saints.

Dr. Samuel L. Sprague reported, that since the cold, damp weather commenced, many were complaining of colds, measles, chills, fever, and etc.

I met in council with elders Heber C. Kimball, Willard Richards, Bishop Newel K. Whitney and the high council. The case of Samuel Coon ~~vs~~ Sympson Emmet and the Emmet company was investigated. John L. Butler testified that when he entered Emmet's company, he gave up his horses and cow to the common stock agents of said company; and that he was taught that each man's property should become common stock, and that no man should call his property his own; but when they got to their journey's end the property of the whole should be equally divided; Emmet and his company having agreed or covenanted by vote to that effect.

I advised that all of Emmet's company have the property refunded to them as soon and as far as could be; and told them that the covenants made by Emmet and his company were not valid, having been dictated by a false spirit and that no man had a right to make a covenant binding the people of God, except he had the keys of the Priesthood and that covenant was dictated by revelation from God.

The citizens of San Diego wrote to the editor of the *Californian* expressing their satisfaction with the kind treatment received from Captain Davis's re-enlisted company of the Mormon Battalion with which their town had been garrisoned for six months.

The high council at Great Salt Lake City decided to commence fencing; beginning at the fort and fencing with poles, building all

they could till ploughing time, and continuing after that as they had opportunity; after leaving the city plot, the fence to be pole and ditch. The council agreed to advise the brethren to select their farming land as nearly together as possible, and south of the city.

I received a letter from John Miller, U.S. Indian agent, prohibiting the people from moving their log cabins over the river on to the Potawatomie lands.

Elder Heber C. Kimball wrote a lengthy epistle to Mrs. Emma Smith and her son, Joseph.

I wrote to Elder Appleby, Philadelphia, instructing him to procure and forward twenty German spelling books, a like number of German grammars and English and German and German and English dictionaries: these being needed to prepare elders to speak and write that language.

January 16, 1848: I attended meetings held on the 16th, 17th, 18th, 19th and 20th, in the log tabernacle, Miller's Hollow, subsequently named Kanesville, Potawatomie County, Iowa, convened by the seventies, which they called a Jubilee; but I told them it could not be considered a Jubilee spoken of in the revelations, for all bands were not broken and I called it a Jubilo. We had an interesting time. Much good instruction was imparted and the saints enjoyed themselves in the dance.

During the meetings a petition to the legislature of Iowa for a county organization on the Potowatomie lands was read and numerously signed: Andrew H. Perkins and Henry W. Miller were chosen delegates to carry and present said petition.

A memorial to the postmaster general for the establishment of a post office near the log tabernacle, with semiweekly mail service thereto from Austin, Missouri, was also read and numerously signed.

I wrote, among others, the following items to Elder Orson Spencer:

Dear Brother: — Yours of the 1st of November, 1847, came to hand on the 11th inst. I was much pleased to hear of the prosperity of the work

in the British Islands — of your good health and your desires to labor in the vineyard. Brother Heber and myself called upon your family — read your letter — found them all well and in lively spirits; the house and the children were clean and neat, and they presented a comparatively comfortable aspect. The difficulty of getting grinding this winter has in a great measure prevented us ~~from~~ being as comfortable as we otherwise might be, but another grist mill starts tomorrow, which will be the fourth run of stones in the city. I asked your children how they would like me to send you word to stay another year, as I thought it was best to do so, and take them and Brother Bullock's family over the mountains in the spring. Ellen replied, if I thought it was best, they would like it so, for they wanted to do the best, and they all said amen to it. I told Ellen to buy a good milk cow, and I would pay for it; and reminded her of my saying last winter, that if she lacked anything she was to let me know. It is thought advisable for you to stay another year, and I will take your family on in the spring.

We anticipate sending Brother Orson Pratt and several other elders to England; Brother Wilford Woodruff to Nova Scotia, Eastern States and Canada, who will leave here when we leave for the mountains. Brother George A. Smith is having some log cabins built on the other side of the river, and intends in a few days to remove over there, and stay for a year or two amongst the brethren, as those who do not go onward must vacate this place and go over to the Potawatomie purchase. Orson Hyde will stay there also, and with Brother George will take care of the branches and push the saints westward.

The brethren in this region of country have been much more healthy this summer and fall than ever in Nauvoo, and this has been a great blessing, as you know disease and sickness have been a heavy tax on the saints. The weather this winter has been very mild indeed; these two weeks past have been like the opening spring, which favors us greatly, especially those who have to leave their farms and improvements here, recross the Missouri, and begin anew on the Potawatomie lands.

The brethren are busy fixing up their wagons, and making preparations for their journey, and having a plenty of corn and fodder; their teams are doing well.

The Omahas have been peaceable this winter, and have not killed any cattle, and our circumstances, in comparison with last winter, are very prosperous and good.

We expect to send Peter Clinton, James W. Cummings, Harrison Burgess, Levi Richards, Eli B. Kelsey, and Hyrum H. Blackwell as missionaries

to England, and Lucius N. Scovil as our Agent to New Orleans.

February 1848

I wrote Brother William Clayton letters of introduction to Elder Nathaniel H. Felt and others, St. Louis, as he was about starting to go thither to publish his "Latter-day Saint's Emigrant's Guide from Council Bluffs to Great Salt Lake City."

Several parties were held during this month, generally picnics; one of which was held by some of those engaged in the Nauvoo battle, September 1846, another by a quorum of seventies, and the third by a portion of the battalion at the log tabernacle on the east side of the river. The two former were held in the council house. Hyrum Gates taught dancing, upwards of three hundred pupils attended his classes, which contributed much to the cheerfulness of the community, amid the hardships and privations to which they were exposed.

The Great Salt Lake City Municipal High Council granted to Archibald and Robert Gardner the right to erect a saw mill on Mill Creek, with the provision that water for irrigation purposes should not be interfered with. Said council also decided that no person build with logs without permission, and made other stringent regulations for the preservation of timber.

February 12, 1848: On the 12th, Elder Samuel S. Thornton returned to Winter Quarters from his mission. He had traveled 1100 miles on foot and alone during the past winter through the states of Iowa, Missouri and Illinois: he baptized one.

I wrote to Col. Thomas L. Kane forwarding petition to the postmaster general for a post office at the Bluffs containing 1805 signatures, and soliciting him to use his influence in its favor; also, requesting him to procure from the superintendent of Indian affairs, a permit for such of our people to remain in the Omaha country another year as [they] cannot possibly go over the mountains this season, and occupy the lands already broken by raising grain for their sustenance; and further suggesting to the colonel to draft a petition for a territorial government in the Great Basin and agitate

the subject in the halls of Congress.

Elder Dan Jones wrote from Merthyr Tydfil, Wales, of date January 15th, that the work of God was progressing favorably: the saints in Wales numbered 2,000, the increase within the last six months was over 700. He had ordained 64 elders, 132 priests, 71 teachers and 25 deacons. The saints were much united and enjoyed the gifts and blessings of the gospel. He had published in Welsh during the last year ten pamphlets, amounting to 850,000 pages, 12 mo., aside from his monthly periodical, *The Star of the Saints*.

February 15, 1848: On the 15th Elder Orson Hyde arrived at Hyde Park from the East. Elder Kimball and I crossed the river and visited him. He brought some means.

Col. Thomas L. Kane wrote to Dr. Willard Richards expressing his thanks for invitation to accompany the camp of Israel to their "transmontane home"; with assurances that though business of ours, as well as his own, forbade its acceptance, he was not the less touched by the delicacy of feeling which dictated it.

He says, "If I am tempted by the advantages it (the journey) would afford of reviving my intimacy with my friends in the camp, tell them I stand in no need of such to confirm my fixed attachment which time has increased instead of abating. Their conduct has proved them every day more deserving of my respect and esteem, and with every day has made me more willing and more proud to avow them my *friends*."

In relation to a report of his proceedings and designs to represent us correctly before the government and the nation further than he had represented to Brother Hyde, he adds, "There only remains behind the story maybe of a few hopes, a few immature plans — some, not a few disappointments. These last I yet trust are naught but the stones to mark the onward course.

"I think I see the good time, and it is written that 'he that believeth shall not make haste'.With this faithful saying of the Prophet, in which I have found support, I rest always faithfully. Yours to do good ."

I received a letter from Brother Daniel H. Wells enclosing a copy

of the laws enacted at the last session of the legislature of Iowa, and suggesting the organization by our people of one or two counties, that they might be able to acquire and dispose of pre-emption claims and improvements according to law for outfits when they are able to start for the mountains, he having found by perusing the laws of said session that the way was prepared for such organization. He also wrote pertaining to his own affairs as follows, "I see no prospect short of a complete sacrifice of everything I hold dear on earth as well in a pecuniary point of view, as the kindlier affections of the human heart. Please to remember me before the Lord that I may be sustained through the dark day, and at least one ray of light may beam into my soul to cheer me on my way. Think not that I am despairing or desponding, for although my soul is bowed down under a great weight of affliction, yet my faith is placed upon the Lord of Hosts and 'come weal come woe' I will be with you by the first of April or sooner, if possible."

February 20, 1848: On the 20th, the ship *Carnatie*, Captain McKenzie sailed from Liverpool with 120 saints on board, nearly one hundred of whom were adults under the superintendence of Franklin D. Richards assisted by Cyrus H. Wheelock and Andrew Cahoon, Samuel W. Richards, clerk of the company. Since the exodus of the church from Nauvoo the immigration was stopped, and this company were eagerly waiting the council to gather, which they gladly received from the general epistle.

By direction of Colonel R. B. Mason, military governor of California, Colonel J. D. Stevenson wrote to me that he was instructed to authorize Capt. Jefferson Hunt to raise a volunteer battalion of Mormons. He alluded to the "severe persecution " endured by our people and attributed much of the prejudice existing in California to the exclusiveness of the saints, as well as the bad reports which had preceded them; but says, that the intercourse with our battalion since their arrival had dispelled the prejudices; and that having had occasion to visit all the prominent places from Santa Barbara to San Diego he had found a strong feeling of respect entertained for our people, both by the native and foreign population, and an earnest

desire expressed that they should be retained in service during the war and finally become permanent residents of this section.

Dr. Willard Richards has been confined to bed with sickness during the past five or six weeks.

March 1848

March 1, 1848: On the 1st, I wrote several letters to trustees in Nauvoo and others in that vicinity; amongst them a letter of sympathy and encouragement to Brother Daniel H. Wells, informing him that although ignorant of the provisions made at last session by the Iowa legislature, the brethren had petitioned for a county organization, in Potawatomie.

March 5, 1848: Andrew H. Perkins and Henry W. Miller, the delegation to the Iowa legislature, returned on the 6th, and reported that the legislature had adjourned; but that provision had been made for the organization of Potawatomie lands whenever the Judge of the 4th judicial district of Iowa should decree that the "public good requires such organization". They accordingly waited upon Judge Carolton at Iowa City, who informed them that he had appointed Mr. Townsend to organize said county.

Carlos Lyons introduced the delegation to the secretary of state, who expressed a great desire that our people would stay in Iowa, and improve the country. Iowa politicians were very anxious to have a state road laid off, bridges built and a post route established for the convenience of the inhabitants of the Council Bluffs country. The Whig and Democratic parties were nearly equally balanced in the state and both appeared very solitous for the welfare of our people: they wanted us to vote at next August election.

March 6, 1848: Dr. Willard Richards convalescent.

Great Salt Lake City, March 6th, 1848.

An Epistle of the High Council of this City, to

President Brigham Young and Council.

Greeting: —

Beloved Brethren: We improve the present opportunity of writing, as Brother Levi W. Hancock and company intend to leave tomorrow for

Winter Quarters.

The health of the people is, and has been, generally good, though twelve have died since the date of our last letter to you: Bishop Jacob Foutz is one of that number. Several of the brethren wished to go to California to procure wheat, cows, beeves and etc., and we felt to sanction their so doing, and to bid them good speed; accordingly, eighteen men, under the directions of ~~A. A.~~ Horace K. Lathrop, Orrin P. Rockwell and E. K. Fuller, started on or about the 16th day of November and have not yet returned; we sent an epistle by them to the saints in California.

In the forepart of December, Captain Grant of Fort Hall visited our city, with a view of opening a trade with us; after discussing the matter it was thought proper to write a letter to the board of management of the Hudson Bay Company, and send it by Captain Grant, which was done; as yet we have received no answer.

We will state as to machinery, that Brother Charles Crisman has a small grist mill, with one run of small stones, in operation on City Creek; it was put up quickly and in a temporary manner to grind the grain on hand. Brother John Neff intends to build a good flouring mill, to be ready to grind by harvest if possible. Brother Chase has a sawmill in operation on a spring a short distance from the pioneer garden. Archibald and Robert Gardiner have a sawmill, nearly ready for sawing on Mill Creek. Brother Crisman has the frame and gearing of a sawmill nearly ready to put up. Brothers Nebeker, Riter and Wallace are progressing rapidly with a sawmill, in a canyon some ten miles north of the city. Brother Amasa Russel has leave to put up a frame for the carding machine near Brother Gardiner's sawmill. Several of our mechanics have been busy through the winter making kitchen chairs, tables, bedsteads, washtubs, churns, a few bureaus and etc.

Our farming land is located in a body, extending from the north fork of City Creek, to one mile south of Mill Creek, and from the table to the east line of the fort; in this space there are 5133 acres taken for tilling; 872 acres are sown with winter wheat, much of which is up and looks thrifty; the balance, 4260 acres, is designed for spring and summer crops. The line for fence begins at a steep point in the bluffs just south of the warm spring and runs directly to the north west corner of the fort, then starts from the south east corner of the fort, and bears east of south to some distance beyond Mill Creek, then east to the bluffs again; whole length of fence line, besides the fort, 3638 rods; quite a portion of the fence is now

up, and the brethren are busy preparing to finish the whole.

Brothers Jedediah M. Grant, John Nebeker and Stephen Chipman are a committee to see that a bridge is speedily built over Mill Creek and Jordan River on a line running from the temple block to the Sugar Loaf Peak; they commence active operations tomorrow, and we expect that both bridges will be completed shortly. Brother Daniel Spencer is our pathmaster, and is instructed to call on men, and repair the roads as fast as is consistent with other duties. We tried quite faithfully to have the bridges built and roads made by the hundreds, but had to abandon the idea, and try a direct labor tax on polls and property; the assessment has been made and the estimates will soon be made by the bridge committee and pathmaster. The people feel interested in the bridges and roads, and are satisfied that the labor tax will bear equal; we therefore expect that the work will be speedily done.

We cannot take space to particularize the weather, but will simply state that it has been remarkably mild and pleasant for winter, and all the animals that were permitted to run loose are in fine condition. Many of the brethren are busy at their gardens, and many have thrifty tomato, cabbage and other plants ready to set out. We would suggest that the brethren who came out this season bring with them a supply of onion, cabbage, beet, carrot, parsnip and such other seeds as we cannot raise this year. The few potatoes we saved are, as far as we know, in good preservation, but the quantity is small, and we still hope you may be able, by some method, to supply the deficiency.

We do not deem it necessary to write particularly about the demand for fulled cloth, jeans, domestic, cotton drilling, prints, house furniture and clothes trimmings, spring steel and american blister, hollow ware, groceries and such other articles of necessity as we cannot immediately produce, for your knowledge of our situation will guide your efforts in all such matters.

The marshal with forty-four men has just returned from visiting the Indians on the east side of Utah Lake, and reports that they had driven off and killed seventeen of our cattle and one horse; the only compensation obtained was one gun; the chief whipped several of the band and they all promised to do better. As the marshal was sent out with discretionary power and plenty of force, the affair would probably have taken a severer turn, if the company that went to California by the Utah Lake, had returned. A Brother Gardiner and Brother Babcock with a son each, left our valley

for California some time back, without our council or knowledge, and were persuaded by Baker and Wells not to go on, as the Indians would kill them; they then turned and went to Bridger without coming near our city; they expect to get into company with Mr. Walker and others and go to California. A Mr. Pollock, who was cut off from the church on the road, and Hazen Kimball with their families left a few days ago intending to intersect Walker's company somewhere on Bear River, south of Fort Hall and go to California. As a general thing, the people here are disposed to do right and hearken to counsel and uphold the authorities; but, as is natural under new and untried circumstances, there are a few exceptions.

Brothers Pratt and Taylor are busy building and farming. They address the people from time to time on the Sabbath. Elder Taylor preached today and gave the people good counsel and instruction.

You will be aware from the early date of this letter, and from our want of experience, that we cannot now inform you how much sustenance we shall be able to raise and secure this season, but we can say that we still hold your epistle to be our oracle and guide, and intend to follow it out to the letter. If circumstances will permit, when Rockwell returns from California, we shall dispatch another mail.

The population of our city is 1671; the number of houses 423.

Our expectations as to the number of teams we should send back in the spring are somewhat clipped from the loss of cattle by the mire holes, springs, wolves and Indians, also from having to kill many more for beef than we had anticipated. Five of the battalion brethren started for Winter Quarters sometime ago; the last we heard of them, they were at Fort Bridger.

Capt. James Brown returned from California about the middle of November, bringing about five thousand dollars, mostly in gold: he was gone three months and seven days. By advice of the council, Captain Brown purchased the Goodyear place and property for nineteen hundred and fifty dollars cash down; he brought one hundred and fifty dollars from California for Amasa Lyman for his services as pilot for the detachment. Captain Brown and his family with Brother Chilton, Mr. Myers, Mr. Thurlkill and their families have moved to the Goodyear place. The letters were not handed by the people to the postmaster, but were handed promiscuously to the individuals going back, which prevented mailing them in due form.

At a council called by the suggestion of Parley P. Pratt he advocated

the policy of a company of twenty going to the valley of Utah Lake to fish and make a claim and buy fish of the Indians, first making a treaty with them to that effect, and volunteered to go himself; accordingly the council saw fit to authorize Brother Pratt to raise a company of volunteers who had little or no families, and make a location in the Utah Valley if he could effect a treaty with the Indians.

We close by stating that we uphold you and your council by our faith prayers and works to the utmost, and remember in our prayers at all times the saints at Winter Quarters, and in the regions round about; and pray God the Eternal Father, in the name of Jesus Christ, to bless you with all needful blessings, and open your way, that you may come to us speedily and comfortably, that we may again rejoice together in the flesh, under the light of the Lord's countenance, and the influence of his holy spirit, even so, Amen.

We subscribe ourselves your brethren in the everlasting covenant.

Done in behalf of the Presidency and High Council of this City,

John Smith, President
Charles C. Rich
John Young, Councillors

Albert Carrington, Clerk

March 9, 1848: The ship, *Sailor Prince*, Captain McKechnie sailed from Liverpool for New Orleans, on the 9th, with a company of about eighty saints on board, conducted by Elder Moses Martin and Uriah Hulme.

March 12, 1848: President John Smith and council also wrote an epistle on the 12th to the saints in California, giving a brief summary of news and referring to Brother Levi E. Riter (the bearer) for particular items. Likewise, urged upon the brethren in California the necessity and importance of gathering to Great Salt Lake Valley as fast as circumstances would permit with their families and effects, to aid in building up that place according to the counsel of the Twelve, that they might share in the blessings to be conferred on the faithful; and warned them against settling down at ease in California with one eye and a half upon this world and its goods, and half an eye dimly set towards Zion on account of the high mountains and the privations to be endured by the saints.

I called together and held a family meeting, at which I preached

on those social principles necessary to be observed to promote each others happiness and salvation.

Evan M. Greene received official notification of the establishment of a post office at Kanesville and his appointment as postmaster.

Dr. S. L. Sprague reported the health of the camp good; although there are a few cases of chills and bilious fever. Brother Hiram Gates reported 440 pupils attending his dancing classes.

John Miller, Indian agent, Council Bluffs, wrote me soliciting charity in behalf of the Pawnee chiefs; to whom we administered freely of our corn and some beef.

March 27, 1848: I attended a political caucus with about sixty of the leading men in Potawatomie county at the log tabernacle (subsequently Kanesville) on the 27th, when Sidney Roberts presented his credentials as delegate from the central Whig committee of Iowa; his colleague, Winsor P. Lyons, through feeble health was unable to be present, but forwarded his papers from St. Louis by Edwin D. Wooley. Mr. Roberts also presented an address from the Whigs of Iowa in which they reviewed, at length, the persecutions heaped upon the saints in Missouri, the martyrdom of Joseph and Hyrum Smith, their leaders, and their cruel expulsion from the states of Missouri and Illinois.

In their address the Whigs also descanted feelingly upon the deception and treachery of the loco focos for asking favors so often from, and as often heaping neglect, abuse and persecution upon the saints; depriving them from time to time of civil and religious liberty and the inalienable rights of free men; and hearing that the "greedy cormorants of loco focoism" were at our heels and had "commenced a systematical plan to inveigh" us "in the meshes of their crafty net". They delegated Messrs. Winsor P. Lyon and Sidney Roberts to visit us and lay before us the national polity of the Whigs and solicit our co-operation; assuring us that their party were pledged to us and the country to a "a firm and unyielding protection to Jew, Gentile and Christian of every name and denomination, with all other immunities rightfully belonging to every citizen in the land."

Their platform read as follows:

The national policy of the Whigs is hereby pledged to you and the country to foster and sustain domestic industry, to establish and maintain a sound national currency of equal value to gold and silver from Maine to California, to support a system of internal improvements, state and national, a distribution of the proceeds of the sale of public lands among the States according to federal representation, to advocate the integrity of the public servants, to sustain an economical administration of public affairs, and a firm and unyielding protection to Jew, Gentile and Christian of every name and denomination under the jurisdiction of the United States These and all other immunities rightfully belonging to every citizen in the land, the Whigs are hereby bound by their principles and their sacred honor to carry out and sustain.

Accompanying the public address was a private letter from Hon. John M. Coleman, of the State Executive Committee, addressed to myself and others in which he says:

I am not a stranger to the troubles with which you have been afflicted, as well in Missouri as in Illinois, having had the Missouri difficulties communicated to me by the late Joseph Smith some years since while travelling through the state of Indiana on his way to Washington City. — Your more recent troubles in the state of Illinois are vivid in the recollection of all, a lasting monument of violence and bloodshed, which will sully the pages of our country's history for ages to come, and which will be read with astonishment by Christian nations throughout the world. — Driven, as you have been by lawless violence from two states of this union, and now wending your way as you are, to some chosen spot, some sequestered retreat in the far west, where you can reinstate yourselves in the possession of peaceful homes and quiet firesides — where you can worship according to your own creed, where you may grow in the arts and sciences, rear up institutions of learning of all grades, from the log cabin school house up to the stately edifice in which the highest literary honors may be acquired, and where peace and plenty may crown your annual toil.

In order to carry out an enterprise of this kind successfully, the ground work must be laid upon a proper basis, the foundation must be laid upon the best structure, otherwise the same difficulties which have attended you heretofore, will follow you into the Rocky Mountains, or whither-

so-ever you may go. Should you make a location in the Indian country, which must of necessity be the case, if you stop any where in the spurs of the Rocky Mountains, you cannot avoid collision with the Indian tribes owning the lands upon which you may settle. — This will be unavoidable for any length of time, however friendly they may at first appear. — I speak from experience on this point, from a long and intimate knowledge of the Indian character. — To avoid these difficulties and for the better security of your laudable enterprise; the first step preliminary to a general movement westward, to any given point upon a large scale, should be to secure the protection of the general government; and the most efficient way of doing this, would be, for the United States to purchase a tract of country of sufficient extent to accommodate a population commensurate with your present and perspective wants, and which would enable you, with confidence to concentrate your people once more, and to reorganize them into the social compact, under a guarantee of protection from the savage scalping knife. This will follow as a natural consequence, growing out of the purchase.

The tide of emigration which is setting for western slope of the Rocky Mountains, and for the rich valleys bordering on the Pacific Ocean, two thousand miles of which is now owned by, and in the possession of the people of the United States, would, ere long, place you on the great highway between the present states of this Union, formed out of the territory northwest of the Ohio River, including Iowa and Missouri, and those states to be formed on the Pacific in the same parallel of latitude, such a selection and location as you contemplate, commanding the mountain pass, and embracing other advantages, could not fail to cheer the drooping spirits of your people, and arouse them to a system of industry and enterprise, which would cause them to grow and flourish with a rapidity unparalleled in the annals of western improvements. — Nor are the advantages of such settlement to be confined to your people alone; the government will be no less benefitted by the grand enterprise, if wisely carried out. — By the industry of your people, they would have the means of supplying provisions at a point remote from navigation and other sources of supply, and thereby be alike beneficial to the government and to themselves.

Government stores and Indian supplies will be required in that region, which cannot be procured without an immense expense, in any other way than from the hand of the industrious husbandmen. — By this means and through the medium of emigrating parties and travelers going westward, a good market would be afforded for all the surplus of every description,

(whether it be grain or livestock) for many years to come.

These considerations would have great weight, with a just and wise administration, in furthering your views if properly represented; more especially a new administration just coming into power, which would be looking forward to all the diversified interests of the great West. This naturally brings to view the subject of the next presidential election, and the interests you have at stake in the result.

That General Taylor will be the next president there is scarcely a remaining doubt — that by casting your influence in favor of the old hero, would be gratefully remembered by him, cannot be questioned, and by securing Whig senators and representatives to Congress from this state *through your influence*, your claims for consideration would be placed in the most favorable light, and which could not fail to secure to you those advantages — privileges and immunities to which your enterprising spirit would so justly entitle you.

In exploring the country and in making roads thousands of miles through trackless deserts, where the footsteps of civilized man had scarcely ever trod, you have conferred a benefit upon the country and government, which will not be overlooked or lightly treated by a just and wise administration, such as we would have a right to expect from the noble, generous hearted and magnanimous hero of Palo Alto, Resaca De La Palma, Montery and Buena Vista.

Dollars and cents in my judgement sink into absolute insignificance when compared with the moral and physical benefits to grow out of the consummation of the foregoing plans. — There is an elevated and sublime thought, and a solemn grandeur presented to the mind in contemplating the spirit of the Pilgrim Fathers who reared the standard of the cross at Plymouth Rock in the new world, more than two centuries ago, now west of the Mississippi, traveling onward towards the setting sun.

May the Latter-day Saints, in their pioneer march westward, carry with them, the true spirit of charity, brotherly love and national fidelity; may they forget the past, and henceforth cultivate the principles of friendship to all. In this lies their strength, their true happiness and their ultimate prosperity and glory as a people.

I have inserted Mr. Coleman's communication, and noticed that of the Whig state executive committee, to show that when prominent men of the nation have looked at our people with eyes undimmed by party interests, and written about us with pens unshackled by popular prejudice, they have readily admitted that we

were an industrious, innocent, persecuted people; and although to us it looked *rather suspicious*, that the Whigs of Iowa should at this *peculiar juncture* become deeply interested in our welfare, and all of a sudden grow warm and eloquent upon the subject of our expulsion from Missouri, and the martyrdom of our Prophet and Patriarch, Joseph and Hyrum Smith, and the unparalleled sufferings we had endured in our boasted land of freedom; still the caucus concluded to reply to the communications of the Whigs, and a preamble was drafted and adopted, in which a lengthy account of the outrages persecution and (in these states) unexampled proscriptions endured by the Latter-day Saints was set forth; also a resolution declaring, — that if the Whigs of Iowa would lift up their hands towards heaven and swear by the Eternal Gods that they would use all their powers to suppress mobocracy, insurrection, rebellion and violence in whatever form or from whatever source such might arise against the Latter-day Saints and the citizens of Iowa, even to the sacrifice of all their property, and their lives if need be; and that a full share of representative and judicial authority should be extended to the saints; then the saints would pledge themselves to unite their votes with the Whigs of Iowa at the elections of the current year, and that they would correspond with the Whigs as solicited.

Elder Jonathan C. Wright returned on the 30th, from his winter's mission. He had traveled through Iowa to Nauvoo, thence to St. Louis via Quincy; had preached to the world every opportunity, baptized two; strengthened and comforted the saints, and exposed false doctrines: he visited Mrs. Emma Bidamon who received him coolly.

Newspapers were received in camp giving an account of the treaty of peace with Mexico, by which New Mexico and Upper California are ceded to the United States, for which Mexico receives $15,000,000. Also, an account of the revolution in France consequent upon M. Guizot's prohibition of the contemplated reform banquet, — the withdrawal of Louis Phillippe from the kingdom and the establishment of a provisional government.

April 1848

Elders James H. Glines and Charles Dalton returned from their winter's mission. They had traveled in Iowa, Illinois and Wisconsin, preached to the brethren wherever they found any, — were prospered, and felt well.

The high council at Great Salt Lake City met, and took into consideration the circumstances of the destitute. Inasmuch as some persons had arrived there who were well supplied with a variety of articles, but who had neglected, in the face of counsel, to bring enough provisions, while others of the destitute were soldiers and pioneers, whose present necessities it was but just and charitable to supply; the council decided that bishops Tarlton Lewis and Edward Hunter act in behalf of the destitute, and that all who apply for help bring a schedule of their effects signed by the bishops of their wards; and said bishops were fully empowered to receive donations, buy, sell and make all exchanges and distributions the several circumstances of the applicants might require.

April 6, 1848: Thursday. I attended a conference at the log tabernacle, Miller's Hollow, (named at this conference, Kanesville) held on the 6th, 7th and 8th. I nominated, and Elder Orson Hyde was chosen president. The constituted authorities of the church were sustained, also the high council and other authorities in Potawatomie. Elders Orson Hyde, George A. Smith, Orson Pratt, Wilford Woodruff, Joseph Young, Heber C. Kimball, myself and others preached. William Draper Sen. was called to the office of patriarch. The appointments of elders Orson Hyde and George A. Smith to labor in Potawatomie, Elder Orson Pratt in Great Britain and Elder Wilford Woodruff to the Eastern States, Nova Scotia and Canada were sustained. A vote of gratitude was accorded to the saints at St. Louis for their liberality to the presidency and saints at Winter Quarters during the past year. Committees were appointed to select locations and settle the poor of Winter Quarters on the Potawatomie lands. Luke Johnson was recommended as physician.

April 14, 1848: On the 14th, Brother Amos P. Condit was killed by John Gheen. The people of Whiskey Point were making arrangements to survey a town site, the lines of which ran through

Gheen's enclosure, who, hearing this took his gun and declared that he would shoot the first man that came upon his claim. Brother Condit seeing a crowd at Gheen's, was shot by him, while going to ascertain what the crowd had gathered about. Condit was a man of exemplary habits. Gheen was cut off from the church last summer, by the high council. ~~for fighting~~.

The following graphic account of a short exploring excursion on the Salt Lake is from the pen of Albert Carrington: —

April 19th — Thomas J. Thurstin, Joseph Mount, Madison D. Hambleton, Albert Carrington, Jedediah M. Grant and William W. Potter started at two p.m., with a skiff on wheels, for the ford of Jordan, with a view of exploring the Great Salt Lake and its islands for two weeks. Got aboard and proceeded down Jordan till after dark and camped on its west bank, estimated distance by stream 15 miles; channel good, current strong.

20th — Killed a mud hen, from which circumstance we named our skiff the "Mud Hen," according to previous agreement. Rowed two miles, passing two outlets on the west and two inlets on the east side made by the waters of the north canyon and the canyons north of it. The Jordan suddenly spread out without leaving any channel that would float our boat. We stepped out and drew our boat four miles, water varying from one to four inches, bottom sandy, covered with two or three inches of slime or soft mud; we did not discover a living thing in the water; water fowl in great abundance. Got aboard and steered for the first island, (Antelope) hauled our boat over a bar one half mile, and when one and a half or two miles off the island the water again shoaled so that our boat struck bottom. There were several Indian ponies and three Indians in sight on the island. From Jordan to the island the bottom was sandy; greatest depth of water four and a half feet, average ditto two feet. Bore into deeper water and continued on north north west, and made for shore again, but struck bottom about one hundred yards from the beach; took our loading and went ashore, near sunset, on the east side of the island six miles from its north point; day's travel 25 miles.

21st — Found the island covered with good grasses, bunch grass prevailing; abundance of starch root; many sunflowers and rose bushes; some sage; a few service — berry bushes, a few willows and some shrubbery in the ravines. A few antelope tracks, one antelope and two prairie hens seen. From the main shore to the beach in many places, there is a wide,

slimy and oozy bed, caused by the issuing of a great number of brackish springs, good for stock. We named this island Porpoise, now Antelope, from the large fish Brother Bainbridge said he saw at the south end of the lake. Proceeded towards its northern extremity, three by land and three in the boat, passed several dikes of mica slate and several ledges of gneiss of different degrees of fineness; when within two or more miles of the north point the beach became narrow and pebbly; boat came to shore by the crew getting out and wading, and we filled our keg from a large flush spring of cold mineral water, which we named the sulphur spring. Steered west by north for a small island, (Fremont's) and run aground 400 yards before we reached the shore; waded over an extensive bed of tufa, full of holes and short channels, and reached dry land at a large ledge of redish mica slate, thickly studded with cubes and pseudomorphous crystals of compact red oxide of iron, strata highly inclined. Onions, starch root, and wild parsnips plenty; some sage and grease bush, with much fine, rank bunch grass; found the summit composed wholly of micaceous pudding stone or mica schist, sprinkled with red oxide of iron; this island is in the shape of a triangle, its largest side some five miles; we named it Castle Island, (now Fremont's) from the shape of its summit; it has a few brackish springs near low water mark at the south east point, — put 150 blue heron and geese eggs aboard, passed on to the north point of the island and landed about sunset on a narrow rocky beach with large ledges of gneiss, distance from camp to camp twenty miles. Greatest depth of water 10 1/2 feet, average ditto 6 feet.

22nd — Started west by north for a high point of land, (now Promontory Point) reached shore in about eight miles near an extensive ledge of alum slate with a slight incrustation of alum on the soil in many places; cleavage fine and regular, but with cross seams so frequent in all we could see that it is of no use for roofing, but might be if quarried. Greatest depth of water 13 feet, average ditto 12 feet, three of us remained on the land to explore, the rest coasted north; found large ledges of basalt and towards the summit basalt and trapp alternating; quite a number of dwarf cedars, the largest we noticed was one foot in diameter and eighteen inches to the first limb. On returning to the shore passed two springs of good pure water in a fine site for a vineyard; plenty of brackish springs along the shore, bunch grass high and plenty, starch roots and onions plenty in spots; waded 3/4 of a mile in mud and water to our knees to get to our boat. Water freshened so much off the outlet of Bear and Weber rivers that it

answered tolerably well to drink — sun getting low we turned west to land, soon ran a ground, jumped out and hauled our boat one and a half miles, left it and walked one mile farther and reached land at a long high ledge of basalt from the base of which issued many small and some large brackish springs, and is 23 miles.

23rd — Went on to the height of ground near our camp with a good spy glass and found we were north of the outlet of Weber River which flows into the lake in a wide shallow channel; we also saw Malad Valley and discovered that we were on a high, long promontory running south into the lake from the high range west of Malad Valley, — saw that our boat was as far north as we could go in this bay, as the water shoaled northward to an extensive mud beach, from the shallowness of the water and the extensive mud flats on the east, north and west sides of it, we named this Mud Bay, (now Bear River Bay). Hauled our boat about three miles into eight inches water, got aboard and bore south with a good breeze in our favor, when about ten miles from all land, we had a speed of eight miles per hour, with flaws of wind, the waves running three feet high, passed the south east point of Castle (Fremont's) Island and steered for a high point on the west side of Antelope at a distance of twelve miles, wind increased almost to a gale, and when about half way across the waves ran four feet high, an occasional one five feet, we attained a speed, at times, of ten miles per hour; Brother Potter steered our boat admirably and we landed, at one hour by sun, on the west side of Antelope Island, in a fine harbor which we called Rock Harbor, having sailed 42 miles in seven hours, without shipping one half pint of water. Rock Harbor bears nearly northeast from Dome Island (now called Stanbury's), the next island west, which we so named from a fine dome near its center. At this point are extensive ledges of gneiss, with dikes and blocks of hornblende.

24th — Steered for the salt works, passed the south point of Antelope, and seeing no one at the salt works, bore for the city, soon got into shoal water and when within one and a half miles of land ran a ground, each one took his gun and provision and walked to land, reached Jordan ford at dark, wet with perspiration from rapid walking, and though we had all been advocates for the erection of a bridge over Jordan, none of us had so personally and keenly felt the want of it before, but there was no alternative, so we started in with the night air high and cool, and the water cooler, channel between three and four feet deep and current strong; we came near losing our boots in the stiff mud of the east bank, — days travel 35 miles.

Distance out 83 miles, ditto back 81 miles; average rate of travel for 5 1/2 days, a small fraction under 30 miles per day. We estimated Antelope island to be twenty miles long by three broad on an average, and considered it very well adapted to herding.

We generally found drift wood sufficient for camp purposes. Brother Hambleton suggested, what we considered a very appropriate and characteristic name for the lake, viz., "the briny shallow" in contradistinction to the "briny deep". We found our skiff, made of five fir planks, length 15 feet 4 inches and breadth 4 feet 4 in., to be sufficiently large for six persons with their baggage to explore, in perfect safety, any portion of the lake that we were over or any part that we could see with our glass. We were highly fortunate in our expedition, with constant good feelings, which we attributed to our custom of attending to our prayers daily, night and morning, having no disposition to shove prayer off the great checker board of duties in this probation.

Elders Levi Richards and Thomas McKenzie were appointed on missions to preach the gospel; the former, to the British Islands to visit and counsel the conferences and elders, under the president of the British mission; the latter, to the United States, where, as agent for the church, he was authorized to solicit and receive donations of school books, elementary treatises, maps, charts and globes, together with any of the useful and enlightened works of the age.

Elders Ezra T. Benson and Erastus Snow returned from their missions to the Eastern States, where they had been encouraging the brethren, preaching the gospel, and soliciting help from the benevolent and philanthropic of the land to aid the saints. Brother Benson reported that he found many people in the Eastern and Middle States who readily acknowledged that the saints had been driven from their homes.

Public meetings were held at the stand on Sundays when the weather permitted.

At Great Salt Lake City the high priests met: 118 reported their names.

May 1848

May 3, 1848: On the 3rd, Capt. William Gardener, accompanied

by Samuel Lewis, Alva C. Calkins, William Garner, Ami Jackman, David Stewart, Robert S. Bliss and Abner Blackman arrived at Winter Quarters from the valley, bringing many letters.

About fifty Otoe Indians, hearing that we were about to start for the mountains, visited us for the purpose of receiving compensation for the occupancy of their lands. They brought letters from the Indian agency: we gave them some presents.

May 9, 1848: On the 9th, twenty two wagons left Winter Quarters preparatory to making a start for the mountains. Elder Amasa Lyman with a company of emigrants arrived on the steamer *Mandan*. He had visited the brethren in the south and been successful in obtaining some means; the most of which was obtained from brothers William Crosby and John Brown; the former donated $1020, the latter $200.

May 11, 1848: On the 11th, Elder Orson Pratt started on his mission to England: he was accompanied by his family.

Forty five battalion brethren subscribed $512 and purchased two brass cannons from Capt. J. A. Sutter, Sacramento Valley, California, to be sent to Salt Lake and presented to the church.

I drew an order on Reuben Miller for $300 and on Robert C. Petty for $200 to help me to fit out for the mountains.

The Great Salt Lake City High Council granted a mill site to John Neff on Mill Creek. Also, decided to employ four horsemen to guard their fields; and passed prohibitory regulations against trading guns and ammunition to Indians. Brothers Lathrop and Fuller reported their journey to California — they had purchased two hundred head of cows at $6 per head — paid $230 — lost forty head on the Mohave which went back to California. They were ninety days on their homeward trip and were accompanied by nineteen persons including five hired Indians. Brother Lathrop said he had done the best he could. Orrin P. Rockwell did not start with them. Lathrop, Fuller and Hunt's bills as audited by the council amounted to $227.91.

May 21, 1848: Elders Franklin D. Richards, Andrew Cahoon

and Samuel W. Richards with a company of 146 saints arrived on the steamer *Mustang*. On the 21st, I attended the interment of the remains of Elder Nephiboseth Serrine in the burying ground on the hill.

During this month I attended meetings each Sunday which were held at the stand. On the 14th, I preached at length and blessed the land at Winter Quarters and on the Potawatomie purchase, for the benefit of the saints who should occupy it.

May 26, 1848: On the 26th, I started from Winter Quarters on my journey to the mountains, leaving my houses, mills and the temporary furniture I had acquired during our sojourn there. This was the fifth time I had left my home and property since I embraced the gospel of Jesus Christ. All of my company had left Winter Quarters and were mostly, on the last day of this month, on the west side of the Elk Horn River, the place of rendezvous for organization.

May 31, 1848: On the 31st, the organization was commenced by appointing Zera Pulsipher captain of hundred with John Benbow and Daniel Wood captains of fifties; also Lorenzo Snow captain of hundred with Heman Hyde and John Stoker, captains of fifties. I gave some general instructions as to the necessity of observing order in camp — taking care of the cattle and not allowing them to be abused; not to have yelling nor bawling in camp; but to attend prayers — put out the fires and go to bed by 9 p.m.

Elder James H. Flannigan received a license to preach the gospel in Great Britain, under the direction of the presidency there. I gave my brother, Phineas H., a recommend to travel and preach in the States, and gather means to help himself and the saints westward. I also signed a letter of recommendation in behalf of Brother Willard Richards authorizing him to travel and preach in the United States, and Europe and gather means to fit him out for his journey to the mountains. At the same time, I counseled him to gather up what teams and wagons he could and come on after us, as soon as he was able, even if he had to leave a portion of his family another year.

June 1848

June 1, 1848: On the 1st, Brother Heber C. Kimball with a company of fifty five wagons arrived on the east bank of the Elk Horn River.

I proceeded to a further organization of my company. William G. Perkins was chosen captain of hundred with John D. Lee and Eleazur Miller captains of fifties, also Allen Taylor captain of hundred with John Harvey and Daniel Carn captains of fifties. The company voted that I should act as general superintendent of the emigrating companies and Daniel H. Wells was sustained as my aid-de-camp. Isaac Morley was sustained as president of the company, with Reynolds Cahoon and William W. Major as his counselors. Horace S. Eldredge was chosen marshal, and Hosea Stout captain of the night guard. Capt. Lorenzo Snow's company moved to the Platte River, and Captain Pulsipher's company started out a few miles.

Elders Orson Hyde, Wilford Woodruff and Ezra T. Benson visited the organized camps at the Horn and returned to Winter Quarters on the third. The remainder of my company started from the Horn on the fifth.

Brother Heber C. Kimball's company started from the Horn on the 7th, and on the 9th they elected the following officers, viz. Henry Harriman captain of the first hundred, Titus Billings and John Pack captains of fifties; subsequently, Isaac Higbee was appointed captain of a fifty.

June 14, 1848: On the 14th my company reached the Loup Fork whence I sent brothers Daniel H. Wells and Daniel Wood back to Brother Heber C. Kimball's camp, by whom Brother Kimball sent me a letter detailing the particulars of an unfortunate occurrence between William H. Kimball, Howard Egan, Thomas E. Ricks and Noah W. Bartholomew and the Indians; in which Brother Ricks was shot with three buckshot and Brother Egan was shot in the wrist. Dr. Bernhisel had dressed their wounds and both were doing well.

June 15, 1848: I crossed the Loup Fork on the 15th. Brother Kimball's company came up on the 16th, and next day with the

assistance of some of the best teams in my company, his company crossed.

Thomas Bullock, clerk, reported the statistics of my company to be 1229 souls, 397 wagons, 74 horses, 19 mules, 1275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and 1 crow, (Judge Phelp's.)

Subsequently, the statistics of Brother Kimball's company were obtained and showed 662 souls, 226 wagons, 57 horses, 25 mules, 737 oxen, 284 cows, 150 loose cattle, 243 sheep, 96 pigs, 299 chickens, 17 cats, 52 dogs, 3 hives of bees, 3 doves, 5 ducks and 1 squirrel.

June 18, 1848: Brother Kimball and I gathered the companies together on the 18th, and preached to them.

In consequence of depredations committed by the Indians, the saints on the Potawatomie side of the Missouri prepared to organize themselves as militia by electing Charles M. Johnson, colonel, Abram C. Hodge, lieutenant colonel, and Philemon C. Merrill, major.

Winter Quarters, after its vacation by Elder Kimball's company and mine, presented a desolate aspect. A terrific thunder storm passed over, accompanied by a hurricane which tore wagon covers to shreds and whistled fearfully through the empty dwellings. A few straggling Indians camped in the vacated premises and subsisted upon the cattle which had died by poverty and what they picked up.

Some Indians stole three oxen from John Scott, who, assisted by others, pursued them and recovered the beef.

Dr. Willard Richards was sick, most of the time being confined to bed.

Elder Amasa Lyman called together the few brethren remaining in Winter Quarters, inspected their arms and exhorted them to camp together — guard their property night and day, and prepare as quickly as possible to start for the mountains. Some excitement was produced by the Indians, who asserted that other Indians had fired upon them.

Dr. Richards arose from his sick bed and visited the brethren

on the Potawatomie side of the river, and asked for assistance in teams to enable him to start westward. Elders George A. Smith and Ezra T. Benson exerted themselves among the brethren and helped the doctor to procure the necessary teams for his outfit.

June 29, 1848: On the 29th, Elder Lyman started with his company from Winter Quarters.

Elder Parley P. Pratt reported to the high council at Great Salt Lake City his exploration of Parley's Park and vicinity, with a view of making a shorter and easier road for transportation and travel from said city to the Weber or Bear River. Subsequently, he reported further explorations on said route, assisted by Daniel Spencer and John Van Cott who accompanied him.

July 1848

July 3, 1848: Dr. Willard Richards with the last wagons left Winter Quarters on the 3rd; arrived at the Horn on the 6th with his company of sixty wagons, and found Elder Amasa Lyman and company of 108 wagons encamped and waiting for him. The fleas and flies at Winter Quarters had become exceedingly numerous and very troublesome. The above named companies joined in electing James M. Flake captain of hundred, Franklin D. Richards and James H. Rollins, captains of fifty, Robert (L.) Campbell, historian: rules were adopted for the regulation of the companies on the journey. The statistics of said companies, as subsequently reported, showed a total of 502 whites, 24 Negroes, 169 wagons, 50 horses, 20 mules, 515 oxen, 426 cows and loose cattle, 369 sheep, 63 pigs, 5 cats, 44 dogs, 170 chickens, 4 turkeys, 7 ducks, 5 doves, 3 goats.

July 12, 1848: Brothers John Y. Greene, Joseph W. Young, Rufus Allen and Isaac Burnham from Great Salt Lake City met me near ancient bluff ruins on the 12th; they brought several letters and 18 wagons and teams; eight of which we sent to Winter Quarters by Daniel Thomas; the others were used in assisting Elder Kimball's company and mine.

The presidency in the valley wrote:

There has been a large amount of spring crops put in, and they were doing well till within a few days the crickets have done considerable damage both to wheat and corn, which has discouraged some, but there is plenty left if we can save it for a few days. The sea gulls have come in large flocks from the lake and sweep the crickets as they go; it seems the hand of the Lord in our favor.

Orrin P. Rockwell has just arrived from California in company with Captain Davis, and after he rests a few days intends to go to meet you; if so we will write you again.

Elder Kimball and I wrote to Elder Willard Richards from Ancient Ruins Bluff sympathizing with him in his sickness; hoping he was on the road to the mountains in the enjoyment of good health. We said, we felt grieved on arriving at that place to find 18 broken down wagons, 6 of them without any appearance of a cover, some even without bows, most of them want their tire re-setting, ~~and the bands on the hubs to be fixed;~~ many of the cattle foot sore; and these the presidency in the valley say, "are all the teams that we could spare, that were fit to go." We were disappointed in not being able to send teams after the mill irons, millstones, printing presses, type, paper, carding machine, or even able to assist the first individual ~~at present~~.

When we arrived in the valley, it was our intention to forward teams and etc., to assist all who were on the road safely to their destination.

We have caused our clerk to make a copy of their epistle to us, which we forwarded by the brethren, ~~when you have read it~~ which we wish ~~you to~~ passed ~~it~~ on to Winter Quarters that the saints there might also know what is going on in the far West.

I wrote to Elder Orson Hyde of our success and prosperity on our journey thus far, of the favorableness of the elements and the union and good feelings existing in camp — that we had seen no buffalo till we reached the junction of the north and south forks of the Platte River, and but few since — that we had traveled twenty eight days at an average of fourteen miles per day, laying by ten days.

I also wrote to elders Amasa Lyman, George A. Smith and

Ezra T. Benson; and as follows to Elder Orson Spencer, Liverpool, England: —

I write a few words at this time to say that I feel perfectly satisfied with the course you have taken while you have been in the British Islands; you are also informed that on the arrival of elders Orson Pratt and Levi Richards you are at liberty to return this fall and visit your friends in the Eastern States during the fall and winter, or tarry in England until the beginning of February, as you and the brethren shall deem best in council.

While you tarry in England I wish you would exert yourself to gather up the tithing and bring it with you, in order to prepare for glass, nails, paints and such other articles as will be needed to bring from the States to assist in building up the temple of the Lord in the valley of the Great Salt Lake, and I earnestly desire elders Orson Pratt and Levi Richards to use all their energies on this subject and assist you: bring it to the valley unless you hear further news from us.

July 16, 1848: On the 16th, while near Chimney Rock my company divided into four divisions, being more convenient to travel in smaller companies: Brother Kimball's company also divided about this point.

I wrote a lengthy epistle to elders Parley P. Pratt and John Taylor and the presidency and high council in the valley, detailing many items of news; which I forwarded, together with 205 letters which we had brought from Winter Quarter, by the hands of John Y. Greene, Benjamin Rolfe and Cyrenus Taylor.

Brothers Orrin P. Rockwell and Quinson Scovil from the valley having left Captain Davis and Jacob Earl at, and brought Horace Alexander and Lewis Robison from, the Platte ferry, met us on the 20th bringing the following epistle: —

Great Salt Lake City, June 21, 1848

President Brigham Young and Quorum:

Beloved brethren, feeling anxious to keep you apprised of our situation and circumstances at every opportunity we again send you a few lines by Orrin P. Rockwell who starts today, in company with Captain Davis and a few others, to meet the companies.

The brethren have been busy for sometime watering their wheat, and as far as it is done, the wheat looks well, and the heads are long and large. The crickets are still quite numerous and busy eating, but between the gulls, our efforts and growth of our crops we shall raise much grain in spite of them. Our vines, beans and peas are mostly destroyed by frost and the crickets; but many of us have more seed and we are now busy replanting and feel assured that we will still raise many pumpkins, melons, beans and etc. Some of our corn has been destroyed, but many large fields look very well and the corn now is growing very fast, as the days and nights are warm, and on the whole we think there is as much good corn growing as we can till and irrigate, though we are still planting early corn.

Our fence is nearly all up.

The health of the people is good, and notwithstanding our harvest is later than we anticipated, still there is but little complaint and we feel able to sustain all comfortably until wheat harvest.

We are very anxious to hear from you, and more especially to see you in our midst that we may again receive counsel from you under the new circumstances in which we are placed. Still every thing is as well as could be expected under our ignorance of the climate, crickets and etc., but we are gaining a fund of knowledge on all such points, and as a large majority, feel encouraged and well satisfied, and have all the time.

We expect that more teams will start soon to meet you and we wish you would let us know as soon as you can how many more teams you wish, as our plowing is now done and we are more straightened for men to manage our crops than for teams.

Our wheat will probably be ready to begin to harvest in about three weeks and we are confident we shall raise enough for all this season notwithstanding all the disadvantages we have labored under.

Brother John Neff is busily engaged in building a good flouring mill on mill creek to be ready to run by harvest or soon after.

William Weeks, William Fields, Brother Sears and families left the valley, without counsel, to return to the States.

John Smith, President
Charles C. Rich,
John Young, Counselors

Albert Carrington, Clerk

Patriarch Asahel Smith, who was born May 21, 1773 in Derryfield, now Manchester, Hillsborough County, New Hamphshire,

died at Iowaville, Wappelo County, Iowa, on the 22nd, aged 75 years and 2 months.

When Joseph Smith Sen., accompanied by his son, Don Carlos, visited his father and brothers in St. Lawrence County, in August 1830, Asahel received his testimony and though he was not baptized till the last Sunday in June 1835, from the time of this visit of his brother, Joseph, he became a warm advocate of the Book of Mormon and the restoration of the everlasting gospel; for which he received much abuse from his brother, Jesse.

He settled in St. Lawrence County, New York in 1809.

He was ordained a patriarch in 1844. His principle, precepts and examples were worthy of imitation, and shed a luster that does honor to his high and holy calling: he died after a long and painful illness, and has left a numerous family to mourn his loss.

July 27, 1848: William and Nathan Hawks, Sanford Jacobs and Richard Slater from California met me on the 27th. They brought copies of the *California Star* published at San Francisco by Samuel Brannan dated April 1st, and news that the brethren in San Francisco were doing well. Those of Brannan's company that had settled on the San Joaquin River had vacated in favor of the mosquitoes. Hawks and company left Great Salt Lake Valley on the 9th: some wheat had been harvested.

July 30, 1848: On the 30th, at Skunk Creek, elders Richards and Lyman's [companies] divided for convenience in traveling. Capt. Andrew Cunningham led the third division.

Two meetings were held in Nauvoo by the anti-Mormons; at the latter meeting resolutions were passed expressive of the opinion that Mormon principles and influences were gaining ground and that it became them by all moral means to prevent the growth of such "licentious and disorganizing tenets", and etc., and etc.

August 1848

August 7, 1848: On the 7th, Dr. Willard Richard's immigrating company met about 2000 Indians, principally of the Agallalah band of Sioux, encamped on the Platte River; to the chiefs of whom they

donated several pounds of sugar and coffee, thirty pounds of beans, a pail of corn and a plug of tobacco. Dr. Richards made a short speech to them; after which the company exchanged some meal and clothing for buffalo robes and buckskins. While the trading was going on the Indians posted guards over the animals belonging to Dr. Richard's company; they also guarded the wagons and would not allow their squaws nor papooses to approach them.

August 13, 1848: The general conference of the church in Great Britain met on Sunday the 13th, and Monday the 14th, in the music hall, Manchester. The 13th was occupied in preaching. The following minutes of the 14th were published in the *Millennial Star*:

Elder Orson Pratt opened the conference by prayer.

The officers present were, of the Twelve, 1; high priests, 15; seventies, 7; elders, 75; priests, 27; teachers, 6; and deacons, 6.

On Sunday, 13th, there were many more officers present, whose business this day prevented them from attending.

The following table shows the representations of the various conferences:

<In the table of increase above, those marked * ~~are perhaps not very~~ may not be exactly correct, probably less than the real increase>

August 14, 1848: Embodied in the published minutes was an abstract of general conferences compiled by T. D. Brown, the totals of which showed that in April 1840, the conferences numbered, (see *Millennial Star* vol. 10:253.) 1,671

In April, 1841,	5,814
In May, 1842,	7,514
In June, 1843,	7,975
In April, 1844,	7,797
In April, 1845,	8,614
In May, 1846,	10,894
In August, 1848,	17,902

Elder Orson Pratt published an epistle to the saints in Great Britain and adjacent countries in relation to the general interests of the church; and named the fare of passengers from Liverpool to

New Orleans as prescribed by law.

The price of passage for an adult generally ranged from £3.50 to £4.00; for children under fourteen years and over one, about £2.12; infants free.

Elders Orson Hyde and Wilford Woodruff preached in St. Louis. Elder Woodruff visited Nauvoo; found the temple in better condition than he expected to see it; though it had been mutilated considerably by the mob. He had an interview with a gentleman from Michigan who had visited Nauvoo for the purpose of enquiring after Mormonism; to whom he preached an hour, then baptized and ordained him and gave him a license to preach.

August 23, 1848: While on the Sweetwater, about August 23, I received the following epistle dated at Great Salt Lake City, August 9:

> To President Brigham Young and Quorum. Greeting.
>
> Beloved Brethren: on the 6th inst. we received your letter dated opposite Chimney Rock, July 17th, 1848, and we felt exceedingly rejoiced to hear from you, and the goodly company with you, and of your movements and doings since you left this valley, all of which we feel frankly to accord with.
>
> As early as was thought prudent we started back all the wagons, oxen and men that the people thought they could spare at the time; and under the circumstances it was deemed best to let that suffice until we could hear from you.
>
> We are now busy setting tires, hub bands, and etc., and raising all the men, oxen, and well fitted wagons that we can, to send to you as speedily as possible, and we shall keep starting them off until we send all we have to spare, or until we receive word from you that you have teams and wagons enough.
>
> We have been so busy plowing, sowing, planting and tilling since our last letter to you, that we have not made many additional improvements by way of building, but many are preparing materials in hopes of being able to build on their lots this fall.
>
> There are 450 buildings in the forts, besides quite a number of temporary farm buildings; 3 saw mills in operation, and 1 partly finished; 1 temporary grist mill, and an excellent one nearly finished by Brother

Neff. Brother Leffing will put up a thrashing machine and fanning mill on City Creek, propelled by water; it will thrash and clean, in good order, 200 bushels per day.

Our population is not far from 1800, enjoying excellent health.

There were some 5000 acres plowed, planted and sowed, but owing to the destruction by grasshoppers, crickets, and other insects we are not able to state how many acres will finally mature their crops. Our wheat harvest is over; the grain is splendid and clean, but being mostly in shock and stack we cannot state the number of bushels; however we are all agreed that the wheat crop has done wonderfully well, considering all the circumstances, and that we can raise more and better wheat to the acre in this valley than in any place any of us ever saw, and the same with all other grains, vegetables, and etc., that we have tried.

The corn crops look extremely well, but as in most new countries, the worms eat some in the ears, though we judge they will injure but little. Wheat ranges at two dollars per bushel, and the best judges think it will be as low as one in a short time, and that we will have a surplus of bread stuff this year.

Our main fence is twelve miles long, not quite finished owing to the press of other matters, but we expect to complete it this week.

In common with you, we regret your inability to bring the printing press, type, paper and carding machine, but as to mill stones, Brother Neff and all of our good judges think the vesicular basalt, reported to you last season by Brother Carrington, is equal if not superior to the French burr, and Brother Neff has two excellent blocks under the chisel, calculated to dress four feet diameter in the clear, the runner to weigh forty hundred.

Three small babes have died since we wrote last, there has not been at any time what is commonly understood by sickness; health prevailing winter and summer. Active preparations are afoot to send you all the salt you wish.

You now learn definitely that our wheat harvest has far exceeded our expectations; green peas have been so plenty for a long time that we are becoming tired of them, cucumbers, squash, beets, carrots, parsnips, and greens are upon our tables as harbingers of abundance in their respective departments, and no one has starved, and but few been much shortened for bread and meat, therefore we feel the trying time has passed, and that too without any tax upon provision which some anticipated in the winter.

Some of our corn is hard enough to grind, and many fields are glazed.

Ten of the U. S. troops under Captain Hensley lately arrived in our valley, on their way to California; they tried the Hasting's route, but the desert was so miry from heavy rains, they have returned and gone on by way of Fort Hall.

We have no ombrometer, but there has much more rain fallen since the 22nd of last July than during the same dates last year, which has greatly favored irrigation.

Quiet, union, peace and harmony prevail in our midst, with a determination to do the will of the Lord, — build a holy city unto Him, and hearken to your counsel and that of all the constituted authorities.

Parley P. Pratt
John Taylor
Albert Carrington, Clerk — John Smith, President

I also received additional items from Elder Parley P. Pratt: both letters were read to my company.

The following was written by Elder Parley P. Pratt to the *Millennial Star*: <This letter is dated Septembrt 5. See *Millennial Star*, XI, 21>

Early in March the ground opened, and we commenced plowing for spring crops. I plowed and planted about twenty acres of Indian corn, beans, melons and etc. My corn planting was completed on the 15th of May; most of it has done extremely well. We have now ears to boil; and my large Missouri corn will be in roasting ears the beginning of September. Many of the ears are as high as I can reach.

I had a good harvest of wheat and rye without irrigation, though not a full crop, those who irrigated their wheat raised double the quantity on the same amount of land. Wheat harvest commenced early in July, and continued till this month. Winter and spring wheat have both done well, some ten thousand bushels have been raised in the valley this season.

Oats do extremely well, yielding sixty bushels for one of sowing; barley does well; also all kinds of garden vegetables; we had lettuce by the 4th of May in abundance, and radishes by the middle of May. We have raised a great quantity of beets, onions, peas, beans, cucumbers, melons, squashes and almost all kinds of vegetables, as well as corn, oats, rye and wheat; and I expect to sell this year, some two hundred bushels of Indian corn. My cousin, John Van Cott, has a fine crop of corn, say, twenty five acres; he has also been successful in raising wheat, oats and

crops of all kinds.

There has been no prevailing sickness of any kind. and very few deaths. Everybody seems strong and healthy, and full of activity. This is certainly the most healthy and delightful climate I ever lived in or read of. It has rained more or less every few days. The rains are light in summer, but the rains and snows of winter and spring are sufficient to keep the ground abundantly moist till some time in May, when the work of watering the land commences, which is effected by means of the numerous and living streams which flow from the mountains, and can be conducted over nearly all farms in every direction.

We have at this time three saw mills in operation by water power, and another nearly completed. We have one water mill for grinding wheat, and another large and substantial flouring mill will be ready for running in a few weeks. We have a thrashing machine in operation by water power, which will thrash between one and two hundred bushels in twelve hours. Spaniards, Indians and others have supplied our market with horses and mules in great abundance. Our cattle and sheep increase fast.

On the tenth we met, to the number of several hundred, under a large awning, to celebrate our first harvest in the Great Basin. We had a feast, which consisted of almost every variety of food, all produced in the valley. We had prayer and thanksgiving, music and dancing, and firing of cannon, together with loud shouts of Hosannah to God and the Lamb.

Recently, Walker, the celebrated Utah chief, paid a visit to this place, accompanied by Soweite the head chief of the Utah Nations, and with them some hundreds of men, women and children: they had several hundred head of horses for sale.

We have had but little time to explore the country as yet; but have found many fine valleys with fertile soil, excellent water and a good supply of timber. In the mountains there are extensive forests of pine and fir trees, and along the streams in the canyons are found the cottonwood, sugar maple and aspen. Timber in the mountains, though distant and difficult of access, is discovered in great abundance.

The supply of pasture for grazing animals is without limit in every direction. Millions of people could live in this country and raise cattle and sheep to any amount. We have found an abundance of lime, slate and freestone.

The Utah Lake abounds with suckers, trout and various kinds of fish. It is a body of fresh water about thirty miles long and fifteen broad, a smooth,

uniform bottom, of a depth varying from seven to fifteen feet. This beautiful lake is surrounded by lofty mountains, enclosing a fine, fertile valley on its eastern shores. The country south of this place is found to be rich in pasturage; west and south west from the Great Salt Lake we believe is principally desert. On the east of the range of mountains which form the eastern boundaries of our valley, we find a fine park country, abounding in fine streams, luxuriant grass and timber. It commences within twenty miles of our city, and connects with the Weber River and its tributaries, and with the valleys and streams of the Utah Lake. These parks abound with antelope, and with the old bones and skulls of buffalo.

Dear Brother Orson, I have now resided almost one year, in this lone retreat, where civilized man has not made his home for the last thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During all this period, the sound of war, the rise and fall of empires, the revolution of states and kingdoms — the news of any kind has scarcely reached my ears. It is but a few days, since we heard of the revolutions and convulsions which are agitating Europe. All is quiet — stillness. No elections, no police reports, no murders, no war in our little world. The legislation of our high council, the decision of some court or bishop, a meeting, a dance, a visit, an exploring tour, an arrival of a party of trappers and traders, a Mexican caravan, a party arrived from the Pacific, from the States, from Forts Hall or Bridger, a visit of Indians, or perhaps, a mail from the distant world, once or twice a year, is all that breaks upon the monotony of our busy and peaceful life. No policeman has been on duty to guard us from external or internal danger. The drum has beat to be sure, but it was mingled with merry making, or its marshal sound was rather to remind us that war had been among the nations.

Oh, what a life we live! It is the dream of the poets actually fulfilled in real life. Here we can cultivate the mind, renew the spirits, invigorate the body, cheer the heart, ennoble the soul of man. Here we can cultivate every science and art calculated to enlarge the mind, accommodate the body, or polish and adorn our race; and here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon, and which will fit a man, after a long life of health and usefulness to enjoy the mansions of bliss, and the society of those who are purified in the blood of the Lamb.

Here no prisoners groan in solitary cells; no chains or fetters bind the limbs of man; no slave exists to tremble, toil and sweat for naught, or fear

and crouch, full low to please his fellow man. Here all are free to do right and are warned and chastened, and corrected if caught doing wrong.

Here, too, we all are rich — there is no real poverty, where all men have access to the soil, the pasture, the timber, the water-power, and all the elements of wealth without money or price.

Elder Heber C. Kimball and I wrote as follows:

To elders Orson Hyde, George A. Smith and Ezra T. Benson; and the saints in Potawatomie County and neighborhood.

We have been sixty three days in travelling from the Elk Horn to the last crossing of the Sweetwater at an average of 12 miles per day, resting 22, including Sundays, to recruit and strengthen our cattle. The very dry season, the scarcity of grass, the heavy dragging, dusty roads and inhaling so much of the alkali by breathing, eating and drinking has been the cause of our losing many of our cattle; some have died with appearances of the bloody murrain, others by the hollow horn and a few by an unusual swelling of the melt, which on examination was generally putrid; several worn out animals have been devoured by the wolves which abound in great numbers on the route; the cattle that have died without any appearances of sickness were the best and fattest.

The health of the camp has been generally good, although there have been some 20 cases of the mountain fever, all of which are recovered or recovering.

When all the camps have arrived at the last crossing of the Sweetwater, it is our intention to take into consideration the best method of removing those of the brethren who are there without wagons, cattle, or even tents to shelter them from the stormy blast, and the chilling frosty nights on account of their returning the borrowed teams to Winter Quarters to Green River; where they can build huts and have plenty of fire wood to keep themselves warm until our teams can return to their aid and remove them into the valley. Although you will see by the epistle, from the council in the valley, that they are endeavoring to send us all the assistance they can, yet we don't anticipate that they will send enough to unlock our fetters, and enable us to go to the valley in a body.

I arrived at the last crossing of the Sweetwater on the 20th and tarried to return the borrowed teams and wagons to Winter Quarters; on hearing of the heavy loss of cattle in Elder Kimball's company I returned 25 miles and met him where we wrote the epistle to Potwatomie, from which the

above is extracted. In said epistle, which we dated 28th, we proposed to send our mountain teams next season to Fort Laramie and take to the valley all the emigration that the Potawatomie saints could forward to that point. As we were finishing our epistle we had the pleasure of announcing the arrival of brothers Lorenzo Snow and Abraham O. Smoot from the valley in charge of 47 wagons and 124 yokes of oxen that had been sent for our assistance; this relieved our feelings much.

Elder Kimball and I returned from this point, 48 men and boys, 59 wagons, 121 yokes of cattle, 44 mules and horses in charge of Allen Taylor to Winter Quarters.

We also wrote to elders Richards and Lyman, and sent by brothers Benjamin Rolfe, John E. Forsgren and E. H. Hanks, giving them a copy of [the] epistle from the valley and requesting them to read our epistle to Brother Hyde and forward the same by Captain Taylor; also wishing them if in straitened circumstances, through loss of cattle, to keep their companies together and continue moving so as to get west of the south pass, and send word what their circumstances were and what help they required.

We also sent a mail of 61 letters back for the United States and 2 letters for England.

Capt. Daniel Thomas with the first return teams met the companies of brothers Richards and Lyman on the Platte River on the 23rd. Brother Richards drove round to Brother Lyman's quarters and read to him the letters from the valley and from Elder Kimball and me: Brother Lyman's health was improving though he was unable to speak loud enough to be heard.

The brethren in these companies received frequently communications from Elder Kimball's company and mine which we left by the way; sometimes we wrote a copy of camp journal and cut a notch in a tree in some notable place and deposited it there; sometimes in a post stuck in the ground; but more generally short notices were made of our progress on buffalo skulls and other bones which we left by the way.

Brother Caleb W. Lyons was blown overboard from the steamer *Ed. Bates*, which collapsed her flues on the Mississippi River, near Alton, Illinois on the 12th, killing 28 persons. His body was never found. He was born Griffin's run, Harrison County, Virginia,

September 21, 1818.

With his father, John Lyons he removed to Far West in 1838, purchased land in Caldwell County, and during the war of the state of Missouri against the saints, he was actively engaged as an express carrier. He married Sarah Bigler, January 16, 1840; was among the first settlers of Nauvoo; a lieutenant in the legion, and a member of the seventies. While in the harvest field, July 1846, he received a cruel whipping inflicted by a party of mobocrats. To sustain his family and obtain an outfit to remove westward, he engaged as a deck hand when he met his death as above described.

September 1848

September 5, 1848: Our express messengers, Benjamin Rolfe and others met the companies of Elder Richards and Lyman at the upper Platte ford on the 5th. The messengers remained with the companies till the 13th, when they returned with dispatches to the valley containing an account of their situation.

Dr. Richards wrote, that he was pretty well for so sickly a man, and he considered, taking all things together, no camp from Winter Quarters had ever been more blessed than his division; and when their teams appeared used up, as though they never could start, a day or two, or a week's rest recruited them and they moved on; and they were going to keep a moving. Several children had been run over by loaded wagons and been healed almost immediately through the prayer of faith, and the ordinances of the gospel.

Brother Amasa wrote:

> The loss of twenty four head of oxen and nine cows has somewhat crippled our teams, although this loss has none of it fallen on myself, my stock both oxen and cows are helping the dependencies thus made. With the blessings of God we shall continue to roll at such speed as the strength of our teams and the feed will allow, still hoping we shall meet some assistance from the valley.

September 7, 1848: The ship, *Erin's Queen*, sailed from Liv-

erpool for New Orleans on the 7th, with 232 passengers including infants; all of them, but two or three, were saints. The spectators were astonished to see the regularity among them. While large companies of emigrants upon other ships generally indulge in cursing and swearing, songs of praise and prayer ascended up to heaven from the *Erin's Queen*. Elder Simeon Carter, president of ship's company.

September 20, 1848: My company arrived in Great Salt Lake Valley on and after the 20th, and Elder Kimball's a few days after.

In my company, Charles Beer, son of Susan Beer, was drowned in the Elk Horn River, Edward S. Gully, 34 days old, died of inflammation of the lungs; Martha Taylor, aged 45 years, died of measles; Lucy Groves had a leg broken; also, my son, Oliver Duncan; in both cases I set the bones. Some other slight accidents occured on the way, all of which healed accompanied by very favorable symptoms. The births of several children were reported.

In Elder Kimball's company, Lucretia Cox, aged 6 years, was killed by a wagon running over her body. Sarah Twitchell, aged 28, died of consumption: there were several births reported.

September 24, 1848: On the forenoon of the 24th, I preached in the bowery (center of the fort, Great Salt Lake City.) In the afternoon, the congregation met again, the high council in the stand. Elder Kimball and I were appointed to apportion the city lots to applicants, by unanimous vote; also leave was granted to build on said lots this fall; and an order made for the removal of Crisman's Mill and machinery on City Creek: several wagons and teams were proffered to send back to help the last companies. It was agreed to, by vote, that the city buildings be erected at least twenty feet from the side walk. I remarked that it was a matter of regret to me that any of the battalion brethren should have had to suffer in the valley for bread more than their brethren.

The ship *Sailor Prince* sailed from Liverpool to New Orleans on the 24th, carrying 311 passengers, including infants; Elder L. D. Butler, president.

September 30, 1848: On the 30th, I met with the high council in the bowery, when a petition was granted which I with others signed, praying for liberty to cut down every tree, green as well as dry within 30 miles of the valley, except the timber in City Creek canyon. It was voted that a land record be kept by a clerk and that $1.50 be paid for each lot; $1.00 to the surveyor and fifty cents to the clerk for recording. I proposed building a council house by tithing labor; also the plan of casting lots for our farming land; and suggested bringing the waters of Big Cottonwood on the east of our big field to this city by a canal, which would make one line of fence. Charles Crismon's petition to have the toll for grinding grain increased from one sixteenth to one tenth was granted.

October 1848

October 1, 1848: On Sunday, the 1st, Elder Addison Pratt preached in the bowery, followed by Elder Heber C. Kimball. In the afternoon, I announced that our first efforts to build a temple would be expended in erecting a large wall around the temple block. I was in favor of a "big field" and wished all who expected to take farming land to leave their names and number of acres of land wanted with the clerk. The congregation voted to build a council house by tithing labor and that Daniel H. Wells superintend the building of the same.

I called the battalion brethren together after meeting and blessed them in the name of the Lord for their fidelity to the kingdom of God, — told them it was not generally understood why we raised the battalion. We had friends and enemies at Washington; when President Polk could do us a favor, he was disposed to do it, but there were those around him who felt vindictive towards us and kept continually harping against us to him; and who thought themselves wise enough to lay plans to accomplish our destruction. The plan of raising a battalion to march to California by a call from the war department was devised with a view to the total overthrow of this kingdom and the destruction of every man, woman and child,

and was hatched up by Senator Thomas H. Benton. Every day our progress was reported in Washington. Our enemies firmly believed we would refuse to respond to the call, and they told President Polk this would prove to him whether we were friends to the Union; and they further advised Polk when the call would be rejected, to say to the states of Missouri and Illinois and the mobocrats, "the Mormons are at your mercy."

When Captain Allen read his papers, the power of the Almighty was upon us and it overshadowed him, and he became our friend straitway, if he had lived he would have remained our friend.

I said to the praise of the battalion that they went as honorable men doing honor to their calling and the United States, and I was satisfied with all of them; if some had done wrong and transgressed and been out of the way, I exhorted them to refrain therefrom, turn unto the Lord and build up His kingdom. Who could say he was without sin?

I felt glad that their conduct had proved to their commanders and generals that they were their best and most reliable soldiers; and although there were, perhaps, no other people in the Union who would have responded to the call under our circumstances, still it was the best course, as a people, we could have pursued.

I further remarked that I saw the whole plan concocted as plain as I saw the faces then before me, and I felt within myself that my faith in God would out general the wickedness of our enemies. Away went the battalion and the sword fell on the other side; if they had not gone we would not have been in the valley now.

All was done for the families of those that went in the battalion that could be under the circumstances. I could say I was as clean as a sheet of white paper and was ready to render an account of my stewardship. There were some feelings between brethren who have been in the army and those not, which are wrong. My fellowship is as pure to one person as another who has been preserved in the gospel covenants.

I did not want the battalion to re-enlist for another six months. I regretted not having clothing for them; but said I would rather wear

skins than go back to the United States for clothes. If we were to go to San Francisco and dig up chunks of gold or find it here in the valley it would ruin us. Many wanted to unite Babylon and Zion; it's the love of money that hurts them. If we find gold and silver we are in bondage directly. To talk of going away from this valley for anything is like vinegar to my eyes. They that love the world have not their affections placed upon the Lord.

October 4, 1848: Elder Jedediah M. Grant and company with teams and wagons from the valley, met Elder Lyman's camp at Fort Bridger and Dr. Richard's at Black's fork on the 4th; they assisted the Dr's. company with 14 1/2 yokes of cattle, 6 mules and 3 wagons.

October 6, 1848: The semi-annual conference was opened on the 6th, but postponed till Sunday the 8th, in consequence of the battalion brethren having set apart the 5th to celebrate their return home, which day was so unfavorable that the celebration was deferred and came off on the 6th, by partaking of a dinner, firing of cannon at intervals, and meeting which dismissed at sundown.

October 8, 1848: On the 8th, the conference met, when I was sustained by unanimous vote as President of the Church with Heber C. Kimball and Willard Richards as my counselors.

The following officers were also sustained by unanimous vote: John Smith, patriarch.

Charles C. Rich, president of the stake, with John Young and Erastus Snow, counselors.

Orson Hyde, Parley P. Pratt, Orson Pratt, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, and Ezra T. Benson members of the quorum of the Twelve Apostles.

Joseph Young, Levi W. Hancock, Zera Pulsipher, Alvert P. Rockwood, Henry Harriman, Jedediah M. Grant, and Benjamin L. Clapp, first presidents of the seventies.

Henry G. Sherwood, Levi Jackman, Daniel Spencer, Ira Eldredge, Shadrack Roundy, Willard Snow, John Murdock, Lewis Abbott, Edson Whipple, John Vance and Abraham O. Smoot members of the high council.

Newel K. Whitney, presiding bishop.

Arrangements were entered into for the building of a council house.

I preached on the holy priesthood, showing the necessity of a First Presidency over the Church; for God had told me we would fall, if we did not organize a First Presidency. I decried extortion in dealing and named some who were practising it. Elder Kimball followed me.

Conference adjourned for a week.

I wrote a lengthy epistle to elders Hyde, Smith and Benson and the saints in Potawatomie; from which the following items are extracted.

> We were glad to see the crops look so well, and make such a promising appearance, after the many frosts and threatened destruction by crickets; still, we are sorry to see the apathy of many, in regard to saving the remainder of the crops now they are nearly matured.
>
> At our suggestion the brethren have combined to enclose a big field for farming purposes, and already there has been 863 applications for lots in it, taking up 11,005 acres of land. It is our intention to have the five acre lots next to the city to accommodate the mechanics and artisans, the ten acres next, then the twenty acres, followed by the forty and eighty acre lots, where farmers can build and reside. All these lots will be enclosed in one common fence; which will be 17 miles and 53 rods long, eight feet high; and to the end that every man may be satisfied with his lot, and prevent any hardness that might occur by any other method of dividing the land, we have proposed that it shall all be done by ballot, or casting lots, as Israel did in days of old.
>
> The city plot is already allotted and many families are at present without lots; therefore we have deemed it expedient to run off an addition to the city, commencing at the eastern line of the city and running east as far as the nature of the land will allow for building purposes. Not only is this addition necessary, but we are going to lay off a site for a city about ten miles north, and another site about ten miles to the south of our city.
>
> What method do you suggest as the most beneficial to effect the removal of the saints in Potawatomie who are poor, who have been robbed and driven from their all, and who are desirous of coming to this place and serving the Lord with full purpose of heart? We believe that the best

we can do, as a community here, is to unite our strength in raising grain to sustain ourselves, and the next years emigration, and when this is done our efforts and property we design to be devoted to the assistance of immigration.

We deem it wise for the brethren to build their wagons at the Bluffs, suitable timber is scarce here and the iron will be needed here; we also think it will be equally as convenient a method to bring it as it would to freight it in wagons.

We expect that the brethren will not have occasion to bring any more bread stuff than will last them through their journey; as we consider that we shall be able to raise all they may want on their arrival; but they may instead thereof bring clothing, dry goods, groceries and olive oil; also, sheep, cows, young cattle, turkeys, geese, ducks, doves, pea fowl, guinea fowl, bees and seeds of all kinds, not forgetting potatoes, beets, turnips, carrots, parsnips, cabbage, lowland and upland rice, chestnuts, hickory nuts, peanuts, black and sweet locust, fruit and shade trees, flowering shrubs and all manner of flower seeds and vegetables that shall please the eye or gladden the heart of man.

Please send by Howard Egan the carding machine and fixtures. We wish him to start as early as he can. We send a mail in his charge: he will give you many items that we cannot write.

October 12, 1848: Since writing our epistle of the 9th, we are glad, by way of postscript, to announce Elder Amasa Lyman's arrival on the evening of the 10th, with a few of his company. Also the arrival of Elder Adison Pratt from the Pacific Isles, accompanied by many of the battalion brethren from San Francisco and 13 wagons; and we are daily expecting 15 wagons additional with a portion of the company that went out from New York in the *Brooklyn*.

Elder Kimball has had a squash presented him weighing 14 lbs. The onions, melons, beets, carrots and parsnips grown here are excellent.

A conference of the saints in Potawatomie County, Iowa, was held on the 6th on Mosquito Creek, Elder George A. Smith, president; at which it was resolved to fit out and send an express to the valley with the news and letters.

The authorities of the church generally were sustained; elders Lyman Wight and George Miller were disfellowshipped.

October 15, 1848: On the 15th, the conference at Great Salt Lake City resumed its setting. The following letter was read:

Chain Island, or Ana, South Pacific Ocean

Oct. 19, 1846:

To the Presidency of the Church.

Beloved and respected Brethren: As one of us is returning to the church, we write concerning the present prospects and condition of the work here. Since we came into these seas our labors have been scattered among a number of islands, consequently the members are scattered also; they are generally in good standing, and nearly all observe the "Word of Wisdom" although like the Indians of America they formerly used tobacco and spirits to great excess. Remember, however, that although we speak of them as being in good standing, that when we found them, they were but a step from the basest kind of idolatry; and even now, there are human skulls without number buried upon their "maraes", but a few inches below the surface, which have been offered in sacrifice to their heathen deities and their bodies eaten. We have often been disheartened in consequence of their ignorance, folly and superstition, and proneness to go astray, but when we compare their former condition with their present, we feel encouraged.

The circumstances under which we have had to labor have been of the most adverse kind, for we have had not only their follies to combat, but the combined opposition of men and devils from other countries, led by the European priests of Satan's empire. The natives, however, almost begin to believe that we are at work on our "own hook;" for we have ever taught them that there was a "head" to the church, and by that head we were sent out here to preach the gospel, and from it, were to receive assistance and encouragement; but having waited these long three years and having received neither assistance nor encouragement, we begin almost to doubt ourselves whether we have any connection with this "head" that we have ever taught them to respect and obey. Why it is so remains a mystery to us that we hope the future will unravel to our satisfaction; but we now feel as though we had been neglected, and the work of the Lord among these islands forgotten by you. We have done our best to push the work forward, sparing neither soul nor body, amid poverty, hunger and every other inconvenience that adverse circumstances could place us under.

We do not expect many additions to the branches on any of the islands we have labored on except Tahiti (which is still in such an unsettled state we pass no opinion upon it) as the greater part of the adult population have already embraced the work; but there are numerous other islands

in this vicinity that remain yet to be tried, and not only in this immediate neighborhood, but also in the numerous other groups of islands in this vast Pacific Ocean. We feel an indescribable anxiety that there should be a multitude of elders sent among these islands, which are all as accessible at this present time as when we came among them. We know not what can be done till the trial is made and there must be many elders, who are willing to endure suffering to make a thorough trial. To send out two or three poor creatures like ourselves to be banished from all the world, and cut off from all communication with the church, is too great cruelty for mortals to bear, and none can know what we have suffered till they have been brought under similar circumstances, which we hope may never be.

Among the branches which we have built up there should be at least five elders from home, for these natives are not capable of taking care of themselves, they cannot do it; and we feel that the only hope of their salvation is to gather them as quickly as possible; and to effect this, it seems to us, there can be no other way than to have some place appointed on this side of the Rocky Mountains for a resting place for them. When we speak to them about their gathering, many of them say, "We are ready to go now; but how are we to get there?" The only answer we can give is, the Lord will open the way.

That these "sons of the ocean" may all be gathered home to Zion and saved in the Kingdom of God we solicit a fervent interest in the prayers of the church.

Addison Pratt
B. F. Grouard.

I approved of the course of brothers Pratt and Grouard and endorsed the spirit of their letter and told the elders nothing short of going through the same experience could enable them to realize the situation in which these brethren had been placed. Although we had written them many letters and sent package after package of books — none had reached them: the christian missionaries had taken care of them. We will release Brother Grouard and send Elder Pratt back accompanied by some good elders.

Elder Addison Pratt testified to the conference his satisfaction with the course taken in relation to the mission. He now understood

why Mr. Chapman, the American agent, had so many "Prophets" and others of our periodicals and books for distribution. When at the Sandwich Islands Mr. Damas (Damon) acknowledged he had many letters and papers for them. On reaching San Francisco he received a letter dated in 1843. He referred to the many groups of islands in the Pacific Ocean and of islands that had been lately discovered; also to the rich country and genial climate producing bread fruit, bananas, coconuts, oranges, lemons and most of the tropical fruits and particularly adapted to figs and grapes; neither frost nor snow is known there; when it is cold, the inhabitants go to bed; no fire nor chimneys; vegetation is always green. He had seen inhabitants so old as to lose the use of their eyelids; they would open their eyelids with their fingers and when they had seen you, they would drop them again. An old man who had lived to see his great great grandson and who said he was going to die, though in perfect health, asked Brother Pratt what would become of him after death, as in his youth he was wild and ungovernable — had been a great warrior, and had slain many of his fellow beings and eaten them; Brother Pratt told him that in the days of men's ignorance the Lord winked at many of their deeds, if they knew no better, and it were according to their traditions; but when light came, he had turned from his wickedness, obeyed the gospel, learned to read and preach and was like a father to his people, and God would save him. The old man said he had kept the commands of the book, the Bible; he did not fear anything and he was satisfied to lie down and die. Brother Pratt left him and he died before night.

Brother Pratt was very anxious to have more elders sent to the chain island group, where the pearl fishers operate, and where the islanders live on coconuts and fish; the coconut is to the natives what the cow is to us; they use it in three different stages; for nine months he never drank a pint of water, tea or coffee; at the islands he wieghed 203 lbs., now only 170 lbs; he had lived 19 months on Toubonai, and had never known the fishers to come in without bringing varieties of fish they had never known before. There was not a native who pretended to know all the different varieties of fish.

It was voted unanimously that Elder Pratt return to the islands accompanied by such elders as should be designated here after; also that elders be sent to New Holland, East Indies, China and all the world as soon as they could be spared.

I instructed the elders to meet in their quorum capacities and shake off the rust that was upon them, and learn whether the gifts of the gospel were alive in them.

Bishops Newel K. Whitney, Edward Hunter and Tarlton Lewis were appointed to draw lots for the applicants for land on the five acre plot.

Voted that a mile square be reserved for a church farm in the big field.

I informed the congregation that the pioneers, on their arrival in the valley were baptized and I counselled the saints on their arrival in these mountains to embrace the privilege.

I announced that if I could get men enough to accompany me during the week I should go into the canyons with two teams for timber with which to build a bridge across the Jordan to accommodate the people.

Conference adjourned for a week.

At the subsequent meetings of conference on the 22nd and 29th the advantages of keeping the canyons and roads in repair for traveling; the management of the church farm; the propriety of such mechanics employing their whole time at their trade as were needed; and the necessity of building a council house as soon as possible, with other subjects pertaining to our domestic policy discussed. Joseph L. Heywood was appointed supervisor of roads.

Dr. Willard Richards and company arrived in the valley on the 19th; two births reported and thirteen baptisms on the journey.

Elder George A. Smith wrote to Elder Orson Pratt as follows:

> It has been very healthy throughout Potawatomie County; no deaths within our knowledge; few have had the ague or fever. Our late crops have come in well and we abound in such things as the land produces. Wheat, corn and potatoes are raised in sufficient quantities to last the people two years, if preserved for the food of man; but no doubt the worn out cattle, which have returned from the mountains, and many others will feast largely

on the two later articles. If the English saints land here in the spring, they will find plenty of these articles; and we believe pork will be very low, say ten shillings sterling per hundred this winter. I expect to go north in a few days, with a company of the seventies, to seek out a location for a new settlement on the Little Sioux River. We shall locate a town near its mouth, if the land is not so low as to be unhealthy. The object is to obtain a position that will sell again to help fit us out for the mountains. Our county is now organized. Brother John D. Parker is sheriff; Isaac Clark, judge of probate; George Coulson, Andrew H. Perkins, and David D. Yearsley, county commissioners; Thomas Burdick, county clerk; James Sloan, district clerk; Evan M. Greene, recorder and treasurer; Jacob G. Bigler, William Snow, Levi Bracken and Jonathan C. Wright, magistrates. The Democrats threaten to upset our organization should we vote for General Taylor; and a great majority of the people in this county are decidedly opposed to Cass or Van Buren. Our organization is strictly legal, and will not be overthrown except by mobocracy.

We had a meeting on Saturday and Sunday, which we designed as a kind of finish to our conference; although the weather was very unfavorable, we had nearly 2000 persons at meeting on Sunday. Brother Hyde gave a great deal of instruction. He made several remarks relative to the sale and use of ardent spirits among us, after which a resolution passed unanimously against their use, and also recommending the county commissioners to prohibit their sale by requiring a larger sum for grocery licenses than any could afford to give for them.

Oliver Cowdery, who had just arrived from Wisconsin with his family addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon — the restoration of the priesthood to the earth, and the mission of Joseph Smith as the Prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream — where the body of the church goes, there is the authority; and all these lo heres and lo theres, have no authority; but this people have the true and holy priesthood; for the angel said unto Joseph Smith Jun., in his hearing, that "this priesthood shall remain on the earth unto the end." His testimony produced quite a sensation among the gentlemen present, who did not belong to the church, and it was gratefully received by all the saints. Last evening President Hyde and I spent the evening with Brother Cowdery; he told us he had come to listen to our counsel and would do as we told him. He had been cut off from the

church, and removed away from it for eleven years; and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized; and did not expect to return without entering in at the door. He said that Joseph Smith had fulfilled his mission faithfully before God until death.

November 1848

November 5, 1848: On the 5th, I attended meeting; elders Heber C. Kimball, John Taylor, Erastus Snow and John Kempton preached.

I advised the brethren to take up their farms on this (east) side of Jordan at present, and to fence up the city lots by blocks and cultivate them like the Garden of Eden. Counseled the mechanic to give up their five and ten acre lots to the farmers, and if the farmers should prove insufficient to fight the crickets they could call the mechanics to their aid, as a reserve corps.

I taught the saints to observe the principles of truth and virtue; and warned those who were dishonest before God that they would be put to shame and sent to Hell at last.

November 19, 26, 1848: I attended public meetings held on the 19th and 26th and high councils; at which much good instruction was given and cases adjudicated upon protecting the poor from monopoly and speculation.

From the Nauvoo (Illinois) *Patriot*:

Destruction of the Mormon Temple

On Monday, the 19th November, our citizens were awakened by the alarm of fire, which, when first discovered, was bursting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and roof as to make useless any effort to extinguish it. The material of the inside were so dry, and the fire spread so rapidly, that a few minutes were sufficient to wrap this famed edifice in a sheet of flame. It was a sight too full of mournful sublimity. The mass of material which had been gathered there by the labor of many years afforded a rare opportunity for this element to play off some of its wildest sports. Although the morning was tolerably

dark, still, when the flames shot upwards, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest objects discernible. The glare of the vast torch, pointing skyward, indescribably contrasted with the universal gloom and darkness around it; and men looked on with faces sad as if the crumbling ruins below were consuming all their hopes.

It was evidently the work of an incendiary. There had been, on the evening previous, a meeting in the lower room; but no person was in the upper part where the fire was first discovered. Who it was, and what could have been his motives, we have now no idea. Some feeling infinitely by more unenviable than that of the individual who put the torch to the beautiful Ephesian structure of old, must have possessed him. To destroy a work of art, at once the most elegant in and the most renowned in its celebrity of any in the whole West, would, we should think, require a mind of more than ordinary depravity; and we feel assured that no one in this community could have been so lost to every sense of justice, and every consideration of interest, as to become the author of the deed.

(November 1, 1856, Lewis A. Bidamon, landlord of the Nauvoo Mansion, Illinois, stated to elders George A. Smith and Erastus Snow that the inhabitants of Warsaw, Carthage, Pontusuc and surrounding settlements in consequence of jealousy that Nauvoo would still retain its superior importance as a town and might induce the Mormons to return, contributed a purse of five hundred dollars which they gave to Joseph Agnew in consideration of his burning the temple; and that said Agnew was the person who set the building on fire.

Bidamon further stated, that the burning of the temple had the effect of diminishing the importance of Nauvoo; for his mansion or hotel had not since the conflagration one fourth the custom it previously had.)

November 30, 1848: On the 30th, brothers Allen Compton, Ezekiel Lee, William Casto and John Smith arrived from Winter Quarters with a mail of 227 letters and many papers.

We received from elders George A. Smith, Ezra T. Benson and Joseph Young a lengthy epistle containing much news. I extract the

following foreign items:

Europe continues in a dreadful uproar as you will see by the papers we send you. France without her king is like the troubled ocean; the republic is sustained at the point of the bayonet. General Cavaignac is at its head; and the national assembly holds its sessions, surrounded by legions of armed soldiery, to quell the starving millions, who beg to be either fed or shot. Nineteen thousand were butchered at an outbreak in June last. It was a dreadful destruction of big men; one archbishop, sixteen generals, and a great number of colonels and subaltern officers were killed. Paris from that time, has been kept in a constant state of siege; a new outbreak being expected daily. Real estate has reduced in value one half. Many of the great bankers have closed business and fled.

An attempt has been made to reorganize the German Empire. Archduke John of Austria being appointed administrator by a general diet held at Frankfort; some of the crowned heads rather demur at his ministry which he has organized at Frankfort; and which is composed of the most popular private individuals in the empire; giving him almost universal influence with the people, the king of Prussia, the emperor of Austria and the king of Hanover to the contrary notwithstanding. We guess the arrangement may produce a blow up before long, one thing is certain, the Archduke John is universally upheld by the people, being their great favorite, and was a brother of the late Francis of Austria. The emperor of Russia is making great preparations for war; but all is quiet in his dominions.

A bloody war has been carried on between Denmark and several German states; and a similar war between Austria and Charles Albert, king of Sardinia: the field of action of the latter being Lombardy or Austrian Italy.

The kingdom of Naples has been severed by revolution and the duke of Genoa has been proclaimed king of Sicily by the inhabitants. The spirit of insurrection has extended into Asia. A rebellion of the Chinese inhabitants of Siam was quelled after two severe engagements; when the king's troops commenced a general massacre of about half a million inhabitants, only five thousand escaped alive.

The cholera is spreading through Europe. Seventeen thousand cases had occurred in St. Petersburg, and ten thousand deaths the last advices. Several towns on the Danube have been entirely depopulated. Its average rate of travel west, is from fifteen to eighteen miles per day. At the latest

advices it was making dreadful ravages in Berlin. One or two cases have been reported in London. Great excitement prevails in all Western Europe on this subject; the learned doctors say, they can do nothing for it; *they must be Van Buren men*.

The potato rot is universal in Ireland. The late Irish rebellion has been promptly put down by the English troops; about sixty thousand of whom have been stationed in Erin's Isle. Lord John Russell has signified his intention to convene parliament, in case the country should be visited by famine: the potato rot has injured the crops materially in England and Scotland. The Chartist agitation seems on the increase, but no serious outbreak: Mahomet Ali, pacha of Egypt, has been reported insane.

By Captain Compton and company we received long and interesting epistles as follows:

From President William Snow pertaining to church affairs in Potawatomie County, and of the wisdom and efficiency of Elder George A. Smith's administration in Elder Orson Hyde's absence, with a short reference to political chicane in western Iowa.

From Capt. Allen Taylor and D. H. Redfield, announcing the safe arrival of the return teams at Winter Quarters, October 14, with the exception of nine head lost and three that died.

From Elder Evan M. Greene, on Potawatomie politics — the revolutions and commotions in Europe — his views on the mistreatment of territorial governments by the parent government and other general items of news.

From Elder Silas Richards, containing statistics of crops raised in most of the settlements of the saints in Potawatomie County, showing a total of 4000 acres of wheat, corn, potatoes and buckwheat cultivated in the districts reported independent of beans and vegetables during the last year; also that 648 acres of fall wheat had been sown.

From Josiah Merritt, detailing the particulars of the organization of Potawatomie County and other news.

During the month several small companies of battalion brethren arrived from California, some brought considerable gold dust.

December 1848

December 3, 5, 1848: I attended public meeting in Great Salt Lake City, on the 3rd when the hand of fellowship was withdrawn from elders Lyman Wight and George Miller.

Wintry weather commenced in the latter part of November by the appearance of snow and frost; on the 5th of this month a severe frost inaugurated the reign of winter.

December 7, 1848: Howard Egan and company arrived at Council Bluffs on the 7th: they left Great Salt Lake City, October 13.

Some few have caught the gold fever: I counseled such and all the saints to remain in these valleys of the mountains, make improvements, build comfortable houses, and raise grain against the days of famine and pestilence with which the earth would be visited.

Elder Woodruff wrote to Elder Orson Pratt as follows:

> The cholera is spreading slowly in New York, and a few cases at New Orleans are reported, but we have another fever here that is raging to such an extent that the cholera is almost lost sight of. It is creating the greatest panic of any fever that was ever heard of; it is carrying off its tens of thousands; it is called the Gold Fever.
>
> A large number of ships, and thousands of men are preparing to leave our sea ports for the gold regions of California; the world are believing as much now in the gathering as the saints, and are gathering much faster; the world gathers for the gold, and saints to fulfill the commands of God. Ships are leaving some of the ports almost daily, loaded with men and goods for the bay of San Francisco. The saints that went out with Samuel Brannan and the Mormon Battalion, not only found the gold, but have had a hand in gathering it. Samuel Brannan received $36,000 in gold dust for goods in seventy days. Men who are digging gold obtain from $5 to $8000 daily, both numbers being extreme cases of good and bad luck. No man thinks he is doing good business there, digging gold, without he makes his fifty dollars daily; it is astonishing what treasures the California mountains have presented to the eye of man since the Mormons went to

that country. Diamonds, platina, gold, quicksilver, silver, copper, lead, sulphur, cobalt &c., the most of which are found in vast quantities over a large extend of country, especially gold. Iron is also abundant; these things are creating a great stir in this country, and thousands are rushing to that land for their fortune, and some make it in a few days, while others do not do so well.

The last letters from California were dated October 8th, as yet there is no law there, only strength and might; all ships, military companies, and everything else are deserted by all black and red men as soon as they get at the bay of San Francisco, and they go to the gold diggings.

The citizens in Great Salt Lake City suffered so much annoyance from the wolves howling at night and depredations committed by foxes, catamounts, ravens and other animals that it was considered advisable for rival companies to be organized to destroy the same: the company producing [the] most game to be treated to a dinner at the expense of the other company. John D. Lee and John Pack were appointed captains, each to choose one hundred men.

During the year there was published, *The Latter-day Saints Millennial Star* fortnightly, octavo, edited and published until August by Elder Orson Spencer, afterwards by Elder Orson Pratt.

Elder Orson Spencer published his letters to the Rev. William Crowell in book form, 242 pages, 16 mo.; also a tract entitled *Gospel Witness*.

Elder Orson Pratt published a series of pamphlets on the first principles, viz., *Divine Authority, or the Question, Was Joseph Smith Sent of God*. 16 pages, Octavo. *Kingdom of God* parts 1&2, 8 pages each, octavo. Also reprinted his pamphlet entitled, *Remarkable Visions* 16 pages, octavo. All of which were published in Liverpool, England.

Capt. Dan Jones published a monthly periodical entitled, *Prophwyd Y Jubili* (The Prophet of the Jubilee.) 16 pages, 16 mo.; Also *Yr Eurgrawn Ysgrythyrol,* a compendium or book of reference with texts of scripture, illustrative of the doctrines of the church, 288 pages, 12 mo.: both published Merthyr Tydvil, South Wales.

January 1849

<This years history compiled and copied by John Jaques and

read to George A. Smith.>

January 1, 1849: On the 1st of January, President Heber C. Kimball and I, accompanied by Elder Jedediah M. Grant, called at Father John Smith's, when I and Brother Kimball ordained him Presiding Patriarch in the Church of Jesus Christ of Latter-day Saints.

A "Prophetic Almanac for 1849, being the First after Bissextile or Leap Year; calculated for the Eastern, Middle and Western States, and Territories; and also for the Great Interior Basin of Upper California; By Orson Pratt, sen., A. M.", had been prepared, but it was not published, as there was no printing press in operation at Winter Quarters. Manuscript copies, however, were made for the use of the camp of Israel.

When I came into this valley, I brought $84 in small change, which I distributed, but which was not at this date in circulation, and the people were distressed for want of change. They had gold dust, but many refused to take it, as there was a waste in weighing it for exchange. To meet this want, we employed Brother John Kay to coin the dust, but upon trial he broke all the crucibles and could not proceed. I then offered the gold dust back to the people, but they did not want it. I then told them we could issue paper till the gold could be coined. The municipal council agreed to have such a currency, and appointed myself and President Heber C. Kimball and Bishop Newel K. Whitney to issue it. The first bill, for one dollar, was issued on the 1st of this month. The bills were signed by Brigham Young, Heber C. Kimball, and Thomas Bullock, clerk.

(Insert one of the bills, if found.)

The *Millennial Star* of the same date contains Elder Orson Spencer's farewell address to the saints in the European churches, in which he says: — About ten thousand have been added to the church by baptism during the last two years.

In the House of Representatives, in Congress, Mr. Rockwell, of Massachusetts, from the committee on territories, to which was referred the resolution of the House of the 11th of December, 1848,

instructing them to "inquire into the expediency of so dividing the territory of Upper California as to organize and extend a district territorial government over that portion of said territory which includes the white settlement in the vicinity of Salt Lake," made an adverse report thereon, which was laid on the table.

January 6, 1849: On the 6th I attended council, when the following resolutions were passed: — that the high council be relieved from exercising municipal duties; that Amasa Lyman, Orrin P. Rockwell, George D. Grant, Jedediah M. Grant, David Fullmer, John S. Fullmer, Lewis Robinson, Dimic B. Huntington, William Crosby, and George Boyd go to Utah Valley, to learn its capabilities for a stock range, and that when the cattle go, forty or fifty men go with them; that the fort buildings be removed; that Isaac Higbee, John M. Higbee, and William Wadsworth be a committee to seek out suitable fishing places in the Utah Lake, establish fisheries, and supply the market; that A[-] and Ira Eldredge engage in the business of tanning, and manufacturing leather, and that the council exert its influence to sustain them therein; that the council approbate Joel Johnson in his journey to the States to buy sheep; that Brigham Young and Heber C. Kimball have the privilege of fencing in as much of the table lands and the spurs of the mountains east of the city, as they wish for pasturage; and that the Kirtland Bank bills be put into circulation for the accommodation of the people, thus fulfilling the prophecy of Joseph, that the Kirtland notes would one day be as good as gold.

I attended council on the 20th. Amasa Lyman reported that several of the cattle committee had been to Utah Valley, and had found from 2 1/2 to 4 inches of snow. They had therefore concluded that Great Salt Lake Valley was the best place to keep the cattle. Thomas Tanner was appointed public armorer. The council resolved that a building should be erected forthwith for an armory, for which $30 was subscribed by the council.

January 22, 1849: On the 22nd, Brigham H. Young and Thomas Bullock were engaged in setting type for the 50 cent bills, paper currency. This was the first type-setting in the valley.

January 29, 1849: On the 29th, the ship *Zetland*, Captain Brown, sailed from Liverpool for New Orleans, having on board 358 emigrants for this place, under the care of Orson Spencer.

The winter, so far, was much more severe than that of 1847–8, and consequently hard on cattle, the ground having been completely covered with snow the past two months. The length and severity of the cold season, compared with that of the preceding year, made some of the people discontented, and rumors were strong that many would leave the valley in the spring.

February 1849

February 1, 1849: On the 1st of February, the following, signed by many citizens, was made public: —

> Notice is hereby given to all the citizens of that portion of Upper California, lying east of the Sierra Nevada, that a convention will be held at the Great Salt Lake City, in said territory, on Monday, the fifth day of March next, for the purpose of taking into consideration the propriety of organizing a territorial or state government.
>
> Dated at the Great Salt Lake City, Great Basin North America, this first day of February, 1849.

February 2, 1847: On the 2nd, being informed that William Tubbs was coming into the city with whisky for sale, I gave an order to Elder Charles C. Rich to apprehend him, take the liquor into custody, and await a hearing. The next day Tubbs was tried before Bishop Tarleton Lewis and was cut off for evil speaking against the presidency.

February 3, 1847: On the 3rd I attended council. The committee appointed to visit father Alanson Eldredge, in relation to the establishment of a tannery, reported that he wished the council to guarantee him 100 bushels of corn and 80 bushels of wheat, and to hunt out a location for the tannery. The council decided not to do it, but that he should have the business on his own responsibility. It was also resolved that a bridge be built across the river Jordan;

that a standard be established of the following weights for grain — wheat 60 lbs. and corn 56 lbs. per bushel; that Albert Carrington, Joseph L. Heywood, and Phillip B. Lewis be a committee on weights and measures, and Phillip B. Lewis sealer thereof. Daniel Spencer, Edward Hunter, John Vance, and William M. Lemon were appointed to superintend and apportion of the fencing to be made in the different districts.

The winter, proving severer than the preceding one, had led the brethren to expect [that] more sustenance was [would be] required by men and animals than was anticipated, and much of the past season's crops, the sole reliance of the colony, was destroyed by grasshoppers. The immigrants, too, who arrived from Winter Quarters the past fall, instead of bringing with them eighteen months provisions, as they had been instructed to do, brought much less, and that limited stock was reduced beyond their anticipation by their enormous appetites, induced by the continuous toilsome journey and the keen mountain air. So by this time many families were destitute of provisions, and it was evident that something must be done for their relief. The council, therefore, resolved that no corn should be made into whiskey, and that if any man was preparing to distil corn into whiskey or alcohol, the corn should be taken and given to the poor; that the bishops should ascertain the true situation of the people in relation to breadstuffs, and what amount each family had per head, and report to the next council; also, that the licensed butchers who had refused to sell meat for the paper currency, be required by letter to do so, or give up the butchering business.

February 6, 1849: On the 6th the ship *Ashland*, Captain Harding, with 187 emigrants of the saints, under the care of John Johnson, and on the 7th the ship *Henry Ware*, Captain Nason, with 225 emigrants of the saints, under the care of Elder Robert Martin, sailed from Liverpool for New Orleans.

February 7, 1849: On the 7th, was published, at Kayesville, Iowa, the first number of the *Frontier Guardian*, a fortnightly four-page newspaper, by Elder Orson Hyde. Price $2.00 per annum.

February 8, 1849: Thomas S. Williams returned on the 8th

from Parley's Canyon, and reported it impossible to continue his journey to the merchant train of Williams & Co., encamped near Fort Bridger, the snow being as high as the horses' necks.

February 9, 1849: I attended council on the 9th. The committee on breadstuffs reported that there was in the valley 78/100 of a pound of breadstuffs per head per day for the next five months, corn and wheat being rated at only 50 lbs. per bushel. The cost of a bridge across the Jordan was estimated at $700 to $800, mechanics' wages being rated at $1.50 to $2.00 per day. The chairman stated that the butchers were willing to accede to the request of the council, respecting taking the paper currency; also that Brother Samuel Clark, who had been a tanner all his days, was convinced that the rough bark of the pine and fir would make as good leather as any bark in the world, and he did not want to go out of the valley to establish a tannery. It was resolved that a tax of one per cent per annum be assessed on property, to repair the public highways, bridges, and other works; that Albert Carrington be assessor, collector, and treasurer, with certain discretionary power in collecting from the poor and widows; that the supervisor draw upon him for funds, and that once a year one or two auditors be appointed to audit his accounts. The clerks of the council were instructed to write eight notices, containing the laws made by the council, for posting up in different places for the information of the public.

February 10, 1849: Thomas Bryant, paymaster United States Army, issued a "Notice to the Mormon Battalion of Volunteers," dated, Leavenworth, February 10, that he was prepared to pay their extra pay at that place, and would remain there for that purpose till the close of the month; also that payment could not be made at Council Bluffs, until some time in March next.

February 11, 1849: On the 11th I went with elders Parley P. Pratt, John Taylor, and Amasa Lyman to the house of George B. Wallace, when I stated that I wanted to fill up the quorum of the Twelve, and nominated Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, to fill the vacancies. The nominations were approved of by the Twelve.

February 12, 1849: I attended a meeting on the 12th at the

same place, in company with presidents Heber C. Kimball and Willard Richards, and the Twelve, when we ordained Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards unto the apostleship, as members of the quorum of the Twelve. I was mouth in the ordination of elders Rich and Erastus Snow and Brother Kimball in the ordination of elders Lorenzo Snow and Franklin D. Richards.

After an hours intermission the meeting reconvened, when President Heber C. Kimball and Elder John Taylor ordained John Young president of the high priests quorum. He then nominated Reynolds Cahoon and George B. Wallace as his counsellors.

Biography of Charles Coulson Rich

Charles Coulson Rich the eldest child and only son of Joseph Rich and Nancy O. Neil his wife, was born in Campbell County, Kentucky on the 21st day of August 1809. His sisters names were Artemisia, Jane Ann, Minerva and Nancy.

He was baptized by George M. Hinkle, in Tazwell County, Illinois, April 1, 1832. Ordained an elder May 16, 1832 under the hands of Zebedee Coltrin and Solomon Wixom in Fountain County, Indiana. He visited Kirtland, Ohio, in the following month, staying with Father Joseph Smith's family. Here he made the acquaintance of Joseph Smith the Prophet. He returned in the fall to Illinois, and presided over the ranch in Tazewell County, preaching in various portions of that state till the spring of 1834.

On June 1st, 1834 he joined the company of Hyrum Smith and Lyman Wight, known as the Michigan company of Zion's Camp, and was appointed steward of that company, purchasing and distributing the provisions of the company until its junction with the main camp at Salt River church, Missouri. In the reorganization at that place, he was appointed a captain of ten and he filled the duties of that office until the disbanding of the camp in Clay County when he was discharged, to return to his home and former field of labor.

He was ordained a high priest under the hands of Hyrum Smith and Uncle John Smith in Kirtland, April 1836, and was blessed with the blessings of Zion's Camp by Father Joseph Smith. He returned, preaching through the northern part of Ohio, Kentucky, Indiana, to Illinois, in the fall.

In the fall of 1836, he went with Lyman Wight, to Missouri, and

purchased land for his father's family, and returned to his house the same winter.

The following spring in accordance with the revelation to purchase land in Missouri, he went up with monies and bought land for some of the saints, put in a crop for himself and his father's family, and then returned to Illinois, and removed with them and a number of the saints of that branch to Missouri in the fall of 1837.

February 11, 1838, he married Sarah Pea, daughter of John and Elizabeth Pea, in Far West.

On the organization of the high priest's quorum in the city of Far West, he was ordained president of the quorum, 20th August 1837, by William W. Phelps and John Whitmer.

He was appointed captain of a company of fifty in 1838, when the saints were organized to defend themselves, and was second in command at the battle of Crooked River, at the defeat of Captain Bogart, and was near the gallant Patten when he fell.

He went under a flag of truce to return two prisoners to General Lucas' command on Goose Creek, and was met by Captain Bogart, after delivering up the prisoners, he started to return, but had scarcely retired twenty feet, when Bogart fired at him, though without effect.

By the advice of Hyrum Smith and Brigham Young, the night before the surrender of Far West, he collected all the brethren that could be found who had been in the Battle of Crooked River to escape with them to prevent their falling into the hands of the enemy who were particularly enraged at them. He was elected captain of the company, and over 30 left, travelling northward, and passing through Adam-ondi-Ahman, the northern part of Missouri and Iowa, striking the upper part of the Des Moines River, traveling about 200 miles in the dead of winter, through an uninhabited and wilderness country with but little provisions and insufficient clothing.

After the expulsion of the saints from Missouri, he was among the first settlers in Hancock County, Illinois and made several unsuccessful attempts to rescue Parley P. Pratt, Morris Phelps, and other brethren, who were kept as prisoners by the Missourians, which were attended with considerable suffering and hardship.

He was elected captain, 59th regiment in the militia of Illinois, March 28, 1841.

On the organization of the Nauvoo Legion he was elected captain, 1st regiment, 2nd cohort, March 9, 1841, and first bravet colonel in the same regiment, and colonel on June 1st 1841.

On the demise of Don C. Smith, he was elected brevet major general of the legion, June 3, 1842, and major general, September 27, 1844 to fill the vacancy occasioned by the cashiering of Wilson Law.

He was appointed a member of the high council of Nauvoo at its organization, October 6, 1839 and subsequently second counsellor to the president of that stake of Zion.

He was a confidential friend of Joseph Smith and a member of the Council of Fifty organized by him.

In the spring of 1844 he was appointed to preside over the conference in the state of Michigan. He took such measures as caused a convention of delegates from different parts of the state of Michigan to meet at Jacksonburg on the [blank space] day of [blank space] where a convention was held, and an electoral ticket formed for the state of Michigan, for the election of Joseph Smith to the presidency of the United States.

He returned to Nauvoo and took an active part in all the stirring events that were enacted in Hancock County, until the expulsion of the saints from Nauvoo in 1846.

He was captain of 100 in the organization for leaving Nauvoo.

He accompanied the Twelve to Mount Pisgah. He was appointed a counsellor to President William Huntington, on whose death he became president of that place.

In 1847 he moved his family to Great Salt Lake Valley acting as major general of all the militia in the camp and having charge of the public arms and stores.

For the two first years of their residence in the valley he and his family encountered considerable suffering from the scarcity of provisions.

On his arrival in the valley he was appointed first counsellor to President John Smith and after the arrival of the Twelve in 1848 he was appointed president of this stake.

On the 12 February 1849 he was ordained one of the Twelve Apostles under the hands of President Brigham Young and Heber C. Kimball and elders Parley P. Pratt, John Taylor and Amasa M. Lyman.

Elder Lorenzo Snow furnished me with the following synopsis

of his history:

Synopsis of Lorenzo Snow's, History.

I was born April 3, 1814. My father's name was Oliver Snow, who was the son of Oliver.

My Mother's maiden name was Rosetta Pettibone, whose Father married Rosetta Barber.

My Father with his family moved from Becket Berkshire County, Massachusetts, when about 30 years of age and settled in Mantua, Portage County, Ohio, which was the place of my birth.

My parents had seven children, namely, Abigail Leonora, Eliza R., Persia Amanda, Melissa, Lorenzo, Lucian A., and Samuel.

My parents were Baptists, but they left their children to adopt such religious views as they saw proper, and were very strict in teaching and impressing the observance of moral principles. I had an opportunity of becoming acquainted with several religious persuasions, but through a disgust to their inconsistencies and opposing principles I never attached myself to any religious society. Through the good instructions of my parents, and the blessings of the Lord I was prompted to keep a guard continually upon my conduct, having the fear of God before me so that I was kept in the path of virtue and established in the principles of morality.

When the Book of Mormon was first read at my father's house I was favorably impressed and afterwards on hearing Joseph Smith bear his testimony to its truth, by the power of the Holy Ghost, a light arose in my understanding which has never been extinguished. I had an ardent desire to obtain an education; being the oldest son and my father having a large family to provide for, and having to draw his profits from his farm, as he managed it himself, my labors were therefore needed, and I had no opportunity of acquiring much knowledge, only some of the common branches of education taught in district schools.Therefore I decided to devote my time to study as soon as I could command my own time. This favorite object I so long had cherished gave a tendency to check the growth for a while of the good seed sown in my heart and operated to prevent my obedience to the gospel when I first heard its announcement. I continued to work for my father until I arrived at the age of 21 years, soon after I made arrangements to enter upon my favorite pursuit. I proceeded to Oberlin College, a Presbyterian institution and commenced

my course of studies. I very soon became disgusted with their system of intolerance, religious tyranny and bigotry, and as I felt to proclaim and report the principles of Joseph Smith as far as I new them, which all were bitterly opposed to, therefore my removal from the college was warmly recommended by the authorities. I did not wait for an action on their part, but after a stay of about six months, I returned home with the intention of going to some eastern college where religion would not be made the exclusive object of education.

On reaching home I learned from my sisters that Hebrew was being taught in a school at Kirtland and I concluded I would improve the opportunity of acquiring a knowledge of that language, and also put myself in the way of becoming more acquainted with the Latter-day saints. My sister Eliza R. Snow resided in Kirtland, and I had all along kept up an interesting correspondence with her by which many acts were presented to my notice, that had transpired among the saints which greatly awakened my curiosity. On repairing to Kirtland I took up my abode with my elder sister Leonora who was keeping house with her two daughters Cornelia and Lucia. My sister Eliza was teaching a family school at Joseph Smith's which afforded me an opportunity of forming an intimate and familiar acquaintance with him and his family.

In June 1836 I was baptized by John Boyington and confirmed by Hyrum Smith. I received a knowledge of the divine authenticity of the gospel in the most happy and glorious manner. The Heavens were opened and the Holy Spirit descended upon me and I tasted the joys of eternity in the midst of the power of God. Those manifestations have never been effaced from my memory. A high school was established at Kirtland, and by President Rigdon's request I continued my studies. But a change had come over my feelings which took away my desires and interest in my favorite pursuit and I desired ardently to preach salvation to the children of men. But my extreme diffidence seemed a mountain of difficulty. But my path of duty being clearly pointed out by the Spirit which was upon me, I determined to persevere in overcoming this weakness by the power which I believed might be enjoyed in the Priesthood. The following winter I was ordained an elder under the hand of father Oliver Beman, president of the elder's quorum and received my washing and anointing.

In the spring of 1837 I took my valise and went forth preaching from

house to house and holding meetings every opportunity. I labored faithfully and perseveringly as the Lord gave me ability and was much blessed in my administration. I held large public meetings in my native town and in the adjacent townships obtaining the privilege of school houses and in several instances Baptist and Methodist meeting houses and bore a faithful testimony to my neighbors and acquaintances. I baptized a number of my relations, school fellows and acquaintances: in many instances I was insulted, mobbed and threatened with tar and feathers. I felt a growing determination to lift my warning voice and proclaim the gospel more effectually at all times and in all places according to the increasing grace of the Lord upon me. I preached in several of the northern and middle counties of Ohio in the latter part of summer and fall and baptized a number in those sections of the state.

In the spring when the saints removed from Kirtland, I assisted my father in moving his family to Missouri, We settled in Daviess County, in the neighborhood of Adam-ondi-Ahmen, where my father purchased several land claims with considerable improvements, from which he was subsequently driven by the persons from whom he purchased. I had a severe sickness of fever and ague, and before I had fully recovered I started upon a mission through the south of Missouri for the purpose of preaching the gospel and aid in allaying a mob excitement which was then spreading like wildfire through every part of the state and mobs were gathering in various directions to plunder and destroy our people. I found a bitter and murderous feeling in the minds of the people in many places and after laboring faithfully some weeks, the excitement was so great that I deemed it wisdom to change the direction of my travels and I proceeded into the southwest part of Illinois where I preached and baptized a number. I then went to Washington County, Kentucky, where I preached till the latter part of winter; then went to Ohio, settled up my business, and went to Nauvoo where I enjoyed the happiness of meeting my friends after their expulsion from Missouri.

This season (fall of 1840) I was appointed on a mission to England and previous to my leaving I was ordained a high priest under the hands of Don Carlos Smith, being then a member of the seventies through an ordination that I had received in Kirtland under the hands of Elder Henry Harriman. The later part of this summer I left Nauvoo and arrived in

Liverpool the forepart of November.

At Manchester I had a pleasing interview with presidents Brigham Young, Heber C. Kimball, and others of my acquaintances. I was appointed to labor in connection with Elder Alfred Cordon in Birmingham and West Bromwich, and early in the following spring I was appointed by President Young to labor in London and its vicinity. Here I met with, and for a few days enjoyed the society of elders Heber C. Kimball, and Wilford Woodruff, by whom I was introduced to the saints in London, numbering about 40, and through Elder Kimball was introduced to the acquaintance of many persons in various parts of the metropolis, who were favorable to our principles and whose acquaintance he had procured through much toil and perseverance and proved of great service to me in carrying forward the gospel in that city.

I labored principally in London, Woolwich and Bedford while I remained in England, and before I left this field of my mission, there were added to the church under my administration about five hundred members.

The forepart of January 1843, I left Liverpool having under my charge a large company of saints. We had a pleasant passage, and after some little detention at New Orleans and St. Louis, I arrived with my company at Nauvoo about the middle of April, and on landing had the pleasure of being cordially welcomed by President Joseph Smith and many friends who stood on the bank to welcome my return.

This season I performed a mission to Ohio and returned late in the fall and in the spring following was appointed to go to Ohio to present before the people the claim of President Joseph Smith for the presidency of the United States. While thus engaged I received the heart rending news of his massacre and then returned to Nauvoo.

The next fall I went to Ohio on church business and returned about the beginning of winter, was married shortly after and received my anointing and sealings in the temple some few weeks following.

The 9th of February 1846 I left Nauvoo with my family in company with President Young to seek an asylum of peace beyond the Rocky Mountains. I arrived in Mount Pisgah, a small settlement sometime in June, where I was taken severely sick and did not fully recover till late in the fall. Next spring I was appointed to take the presidency of the settlement, in which office I continued till the next year when I left with a portion of

the settlement and joined President Young and company some 30 miles west of Council Bluffs enroute for Great Salt Lake. Our companies were organized at the Horn, I was appointed to take charge of the advance company of one hundred wagons which left the Horn June 1st, I arrived in the valley the later part of September and was ordained into the quorum of Twelve on February 12, 1849.

Note: Elder Matthew W. Mansfield, of Teasdale, Utah, writing to President Snow under date of 27th [-], after stating that he had been ordained a high priest under his hands on the 24th of June, 1887, asks how the priesthood came to him, and desired this information traced back to the Prophet Joseph Smith. The matter was referred to the historian for the information, and Brother Andrew Jenson, after searching the record made answer as follows:

President Lorenzo Snow ordained an Apostle February 12th, 1849, by Heber C. Kimball, who was ordained an Apostle, February 14th, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, who were "blessed" to select and ordain the "Twelve" by Joseph Smith the Prophet, who was ordained to the Apostleship by Peter, James and John, who were called and commissioned by Jesus Christ. (Mathew 10th chap.)

On the above being read to President Snow this 8th day of March, 1901, the president remarked that Heber C. Kimball no doubt was mouth on the occasion, in fact, there was no doubt whatever existing regarding it, but at the same time he himself had no private record of it, neither was he able to remember who was mouth in his ordination, but he distinctly remembers that he was ordained under the hands of Brigham Young, Heber C. Kimball, Willard Richards and some others of the Apostles, among them he thought was John Taylor. ([-] George F. Gibbs; placed here by Anthon Lund)

Synopsis of Franklin D. Richards

Franklin Dewey Richards son of Phineas Richards, and Wealthy Dewey, born April 2nd 1821. Richmond, Berkshire County, Massachusetts. He attended school at intervals from his third or fourth year until about ten years of age, after which he hired out, attending to farm work generally, sometimes tending saw mill and shingle machine, occasionally laboring with his father at joiner work.

He was baptized June 3rd, 1838 by his father, and on the following Sunday was confirmed under the hands of his father and Elder Gibson Smith, having previously read the Book of Mormon and studied the principles of the gospel contained therein.

In October following he started for Far West, Missouri where he arrived in November, and found himself in common with the saints, subjected to the edict of banishment issued by Gov. Lilburn W. Boggs. In December he returned to St. Louis and found employment for the winter at the big mound in Illinois, 6 miles east of St. Louis.

In the spring of 1839 he attended the conference at Quincy at which Joseph Smith preached to the saints. He remained in Quincy about a year, labored on farm for six months.

Midsummer of 1839, he was attacked with the fever and ague with which he was troubled more or less until the following year, when he proceeded to Nauvoo and attended the conference in April 1840, at which on the 9th he was ordained into the quorum of seventies, under the hands of President Joseph Young and others.

After conference he returned to Quincy, where he commenced to preach the gospel and baptize — 28th April, baptized five. In July returned to Nauvoo, and on the 13th left on his first mission to the northern part of Indiana, where he labored generally with different elders, baptizing quite a number, and by his own labors raised a branch of the church in Porter County of ten members.

He returned to Nauvoo in March 1841, and at the conference in April was appointed to continue his labors in the same region of country; which he did until he was taken sick with the [-] fever in July, this was followed by ague and fever, with which he suffered severely. September 27, he was sufficiently recovered to start for Nauvoo, whence he returned with Father Isaac Snyder and family. Remained in Nauvoo and vicinity until November 18th, when in company with Elder Phineas H. Young he started on a mission to Cincinnati, Ohio, in which city and the surrounding country they labored until June 1842. They resuscitated the few drooping saints that they found in Cincinnati, and added to the number, until the branch was 56 members when they left. He arrived in Nauvoo 24th June. About two weeks after his arrival he was taken with the typhus fever and was ill until about the first of October.

December 18 — Married Jane Snyder, who was living at Job Creek, 25 miles east of Nauvoo. He soon moved to Nauvoo and bought lot 4

block 35 in Warrington's addition; proceeded to fence the same and built a house thereon.

Novenber 2, 1843 — Their first child was born, named Wealthy Lovisa, and on the 19th, his father's family arrived from Massachusetts.

May 5th, 1844 — He was called by the Twelve to go on a mission to England. On the 17th was ordained a high priest by President Brigham Young, Heber C. Kimball and Willard Richards, and left with several of the Twelve and many other elders, about 50, on the *Osprey* for St. Louis; thence proceeded to Cincinnati and Beaver, thence went with President Young up the Pennsylvania and Ohio Canal to Navenna; walked to Hyrum, and held a meeting in sight of the house from which brothers Joseph and Sidney were dragged, mobbed, tarred and feathered, then rode to Kirtland; arrived at Fairport at sunrise on Wednesday 12, shipped on the steamer *Illinois* for Buffalo where we separated. Franklin proceeded to Niagara Falls, visited Afaron, Batavia, Ella, Attica, Bennington and other branches of the church.

July 4th — He received the first news from Nauvoo of the massacre of Joseph and Hyrum Smith — arrival at Oswego July 12th. At Ellisburg on 7th August received my epistle written at Boston, July 18th calling on the official members of the high priesthood to return to Nauvoo as soon as convenient. He immediately commenced preparations for his return journey with Ormus E. Bates visiting Sachett's Harbor, Kingston, Camden, and other places in Upper Canada, preaching and baptizing every opportunity, spending most of his time in encouraging and strengthening the saints, during this season of trial and affliction of the church.

August 23 — Started on his return journey passing through Oswego, Huron, Rochester, Batavia, Buffalo, thence took steamer for Detroit, which he left on [the] 2nd [of] September with the teams, and arrived in Nauvoo, October 2nd, having travelled 3450 miles, preached 25 times, [and] baptized 13. October 13th, he was appointed by the Twelve to preside over the conferences in the state of New York.

January 8, 1845 — Attended the first family meeting of the Young and Richard's family in the Seventies Hall, Nauvoo, when much instruction was given — 12th, he was appointed one of fifty high priests to gather tithing and saints and to help build up Nauvoo — his field of labor being in Michigan — on the 27th, started on his mission, visited Elkhart, Kalamazoo, Grand Prairie, Comstock, Gaylesburg, and the small settlements, and returned to Nauvoo, April 3rd travelled 1160 miles, received about

$470.00 for the temple, and delivered the tithing to bishops Whitney and Miller.

He was a clerk in the historian's office from August 1st, 1845 to December. On 13th with his wife, received their washing and anointing in the House of the Lord. December 15th, he commenced to labor in the House of the Lord, bestowing blessings on others until February 8th, 1846, when giving endowments was suspended. March 2nd, he commenced laboring as a joiner in the temple, afterwards in the painting department until April 28th, when Elder Orson Hyde notified him of his appointment as a missionary to England.

April 30th to May 3rd — Attended the dedication of the temple.

July 6th — He left Nauvoo with his brother Samuel, on his mission to England, proceeded to New York, thence to Berkshire County, Massachusetts where he visited his relatives — September 21st, they sailed from New York with elders Parley P. Pratt and Cyrus H. Wheelock on the ship *Queen of the West*. Arrived in Liverpool October 14th, met elders Orson Hyde and John Taylor; attended conference October 17th, when the elders were dispersed to their several fields of labor. He was appointed to take charge of the conferences in Scotland and to be assisted by his brother Samuel. 22nd, left for Glasgow through stormy sea to Greenoch — labored in Scotland until the close of the year when he was appointed by Elder Orson Hyde to assist Elder Orson Spencer in the Liverpool office and presidency of the British Isles. In October and November, he assisted to build up the churches in the south of England. In December visited the conferences in Scotland.

Sailed from Liverpool February 22, 1848 on the ship *Carnatic* with the first company of 197 passengers for Council Bluffs, arrived at New Orleans 19th April, thence to St. Louis, where some stopped. He brought 146 to the camp at Winter Quarters, Council Bluffs where they arrived May 26th.

July 3rd 1848 — Vacated Winter Quarters and started for the mountains in President Willard Richard's division of the emigration, in which he was appointed captain. Arrived in Great Salt Lake City, October 19th, and camped on his lot in the 14th ward.

He was ordained one of the quorum of the Twelve Apostles [on the] 12th [of] February 1849.

February 13, 1849: On the 13th I met with presidents Heber

C. Kimball and Willard Richards, the quorum of the Twelve, and others, at the house of George B. Wallace. Reynolds Cahoon and George B. Wallace were set apart as counsellors to President John Young, and Daniel Spencer was set apart as president of this stake of Zion. David Fullmer and Willard Snow were nominated as counsellors to President Spencer.

After an hour's adjournment the meeting resumed. Elder Lorenzo Snow wished to know what chance of redemption there was for the Africans. I replied, that the curse remained upon them because Cain cut off the lives of Abel to prevent him and his posterity getting the ascendency over Cain and his generations, and to get the lead himself, his own offering not being accepted of God, while Abel's was. But the Lord had cursed Cain's seed with blackness, and prohibited them the priesthood, that Abel and his progeny might yet come forward, and have their dominion, place, and blessings in their proper relationship with Cain and his race in the world to come. Newel K. Whitney was appointed chairman, and Brigham Young, Heber C. Kimball, Parley P. Pratt, John Taylor, Amasa Lyman, and Thomas Bullock, members of a committee to lay off the city into wards.

February 14, 1849: I met with the committee on the 14th, and we divided the city into nineteen wards of nine blocks each.

February 16, 1849: On the 16th I met with the Twelve and others at the house of George B. Wallace. The high council was organized as follows: — Isaac Morley (president), Eleazer Miller, Titus Billings, Levi Jackman, Shadrach Roundy, John Vance, Ira Eldredge, Henry G. Sherwood, Phineas Richards, Edwin D. Woolley, William W. Major, and Elder H. Groves. John Nebecker was appointed president of the elder's quorum. I instructed Bishop Newel K. Whitney to organize the lesser priesthood. I advised that the best high priests, the most substantial men, be set apart to act as teachers under their bishops or presidents, so that the bishops might have their wards perfectly visited and like little children, and that the high priests might take young men with them, that they might also have experience in teaching. The bishop's counsellors

also might act as teachers in their wards. In relation to the duties of the president of the stake I remarked: —

He should take charge of all the affairs of the stake, spiritual and temporal, under the direction of the First Presidency. It is his privilege to call on the presidency, the Twelve, the high priests, the different quorums, or any man in the stake, to assist him, whether in making a suitable place to meet in, or in spiritual matters, and he should see that the bishops and teachers do their duty. He should be present when the lesser priesthood is organized and called together, and give directions in temporal matters, and lay before them the necessities of the place, to build up a city to the name of the Lord. He should see that there are no idlers and no waste, and he should be always on hand. He should be the first man to walk on the stand at meetings. It is his right to call on me and whom he pleases to preach, and I submit to the powers that be; and if I choose to preside, I'll tell him. It is his duty to see that the congregation is in order, and that every man is in his place in spiritual things and in temporal things, to see that every man pays his tithing and his taxes, and if any will not pay, bring up such a man to account. The Twelve are not the ruling authorities here, they are as subject to the authorities, to the president of the stake and the high council, and ought to observe every law and ordinance as much as any other members of the church, the same as if they had no office. If the First Presidency are absent and the presidency of this stake or the high council are in transgression, then, if the Twelve or any one of them be there, it is his right and duty to step in and say, "I am the man to lead you." And if the high council think they are as big as he, let him call the people together, and he can wield the power and the sword of the Spirit as he pleases, if he is magnifying his office. If the people are given up to wickedness, and will not hearken to him, he can bid them good bye, and leave them in the hands of the devil and God. The high priests are a local quorum, to fill up the travelling quorum, when needed.

Brother Lorenzo Snow made some remarks on the character of Jesus Christ, and asked for light. I replied —

While on a mission to England, the following came forcibly to my mind — "As God was, so are we now; as he now is, so we shall be." Our Father was once born of parents, having a father and mother the same as

we have. He is the very eternal Father, because of the creation of God. He is the Savior of the world, the root of spirit and the offspring of flesh, the Only Begotten of the Father in the flesh. The Father came down and begat him, the same as we do now, and Jesus was the only one. Moses was as God to the children of Israel, so was Joseph to us, and no man could love God without loving Joseph. In him centered the revelations of God. The Spirit went right to him and told him. The spiritual wife doctrine came upon me while abroad, in such a manner that I never forget. Particular things belong to one blood, but, after all, we are of one blood and one flesh, all the nations of the earth. Joseph said to me — "I command you to go and get another wife." I felt as if the grave was better for me than anything, but I was filled with the Holy Ghost, so that my wife and Brother Kimball's wife would upbraid me for lightness in those days. I could jump up and hollow. My blood was as clear as West India rum, and my flesh was clear. I said to Joseph, "Suppose I should apostatize, after taking another wife, would not my family be worse off?" Joseph answered — "There are certain bounds set to men, and if a man is faithful and pure to these bounds, God will take him out of the world; if he sees him falter, he will take him to himself. You are past these bounds, Brigham, and you have this consolation." But I never had any fears of not being saved. Then I said to Joseph, I was ready to go ahead. He passed certain bounds before certain revelations were given.

I instructed the Twelve to bless the bishops and set them apart for their several wards, although they might have been previously ordained bishops.

The following divisions of the valley into wards was decided upon. South of the city and east of the Jordan River into four wards: — Canyon Creek ward, embracing the five-acre survey and all east of it; Mill Creek ward, embracing the ten acre survey and all east of it; a third ward embracing the country between the 10 acre survey and the Cottonwood Creek; and a fourth, embracing all south of the Cottonwood. West of the Jordan, Canaan ward. North of the city and east of the Jordan and the Lake, three wards: — first, all north of the city, so far as to include Sessions' settlement; second the country between Sessions' and the settlement on the Weber River, third, the Brown settlement.

I attended council on the 17th. The committee on fencing the

big field, reported that the fence would include 291 ten acre lots, 460 five acre lots, the church farm of 800 acres, and 17 acres of fractional lots, the whole requiring 5240 rods of fencing, of which 3216 were recommended to be built of adobes, 663 of adobies or stone and 1361 of ditch and posts and rails. Committees were appointed to locate the site of the Jordan bridge, to direct the locating of streets through the city and the fencing of the survey south of the big field, to erect a public bathhouse at the warm springs, and to select a suitable place for a camping ground. The council granted to me the privilege of building a mill in the ravine east of Chase's mill, and of taking the water out of Big Canyon Creek to run the mill, except when needed for irrigation.

February 18, 1849: On the 18th I met with the high priest's quorum. In the course of the meeting I remarked: —

> I wish to ask of the president, counsellors, and members of this quorum, what is the duty, business, and calling of the quorum? It is a theological school, to teach every member the principles of the priesthood and of eternal salvation. It is a school to teach men how to discharge their duties as high priests, to become men of God, acquainted with God, to know how to be lawgivers, and to learn and know how God reigns and rules, how worlds are created from chaos. They want to learn how to preach the gospel and to lift the standard to the powers of the earth. Their calling is to preside over those who receive the gospel and to lead them into the celestial gate. This quorum is now organized and I say to your president, you have a right to receive members, ordain, try, deal with, disfellowship, and etc., under the supervision of the First Presidency.

I also recommended the appointment of elderly and discreet high priests for teachers in the wards.

The people began to move their houses out of their fort onto the city lots.

February 19, 1849: On the 19th, myself, President Heber C. Kimball, the Twelve, and others met in council. David Fullmer and Willard Snow were set apart as counsellors to Daniel Spencer, president of the stake. Isaac Morley, Phineas Richards, William W.

Major, Edwin D. Woolley, Henery G. Sherwood, Titus Billings, Elisha H. Groves, Shadrach Roundy, John Vance, Ira Eldridge, and Levi Jackman, were set apart as high councillors for this stake of Zion. I stated that we should arrange the high council according to age, with Isaac Morley for president. John Nebeker was set apart as president of the elder's quorum. I instructed him to collect the books, papers, and members of the quorum and organize it. I explained why I wanted old men in the high council and young men in the travelling high council.

February 22, 1849: I met in council on the 22nd, with President Heber C. Kimball, the Twelve, and the others. The following brethren were ordained and set apart as bishops for the wards named: David Fairbank, 1st ward; John Lowry, 2nd; Christopher Williams, 3rd; William Hickenlooper, 6th; William G. Perkins, 7th; Addison Everett, 8th; Seth Taft, 9th; David Pettigrew, 10th; Benjamin Covey, 12th; Edward Hunter, 13th; John Murdock, 14th; Abraham O. Smoot, 15th; Isaac Higbee, 16th; Joseph L. Heywood, 17th; James Hendrix, 19th. A number of brethren were also set apart as counsellors to the bishops. I advised to first fence the city by wards and I wished the bishops to gather up the poor and look after them, and each bishop to provide food for the poor of his own ward, and not depend upon the bishops of other wards.

This day the president of the United States approved an amendatory act of Congress, granting five years half pay to all widows and orphans of officers, non commissioned officers, musicians, and privates, whether of the regular army or of volunteers, who had received an honorable discharge, or who remained to the date of their death in the military service of the United States, or who had died since their return to their usual place of residence, of wounds received, or from diseases contracted while in the line of duty.

February 24, 1849: I met with the council on the 24th. Four young men, who yesterday rode on horseback, with women before them, through the fort, were fined $25.00 each. Fines were also established for driving animals from the range, or using them without the consent of the owner. A petition of elder Amasa Lyman for the

privilege of fencing in some land south of his survey and near the Cottonwood creeks, and one of James B. Porter, for the privilege of removing his sawmill two or three miles up Cottonwood Canyon, were granted. Horace S. Eldredge was appointed marshal of Great Salt Lake Valley. The supervisor was instructed to build bridges across the Cottonwood creeks and other streams, as the convenience of the people might require. Owing to the absence of small change, the tax collector was instructed to give due bills for sums less than a dollar, and redeem them when presented in sufficient amount.

At a meeting of the high council, Henry G. Sherwood occupied a considerable time in urging his claims to the presidency of that body. He stated that he knew more than all the rest of the council, and that he had whetted the sword for every man of them from Kirtland to this place.

February 25, 1849: In public meeting on the 25th, I made the following remarks:— "I advise the corrupt and all that want, to go to California, and not come back, for I will not fellowship them. I came here to serve the Lord. Prosperity and riches blunt the feelings of man, he trusts in his riches and forgets God, but poverty would make that man humble. If the people were united, I would send men to get the gold, who would care no more about it than the dust under their feet, and then we could put millions into the church and gather the poor and bring everything to make us comfortable. When the people can bear riches, they will have them. Some men don't want to go after gold, but they are the very men to go."

The bishops met and set apart the remainder of their counsellors.

A number of adobe houses in the fort fell down from the effect of the thaw.

The ship *Buena Vista*, Captain Linnell, sailed from Liverpool for New Orleans, with 249 immigrants of the [-] on board, under the presidency of Dan Jones.

February 26, 1849: On the 26th the brethren commenced working on the council house.

February 27, 1849: A report came in on the 27th, that the Indians had stolen 14 horses from Orr's herd, and several cattle out

of Tooele Valley and had taken them to Utah Valley.

February 28, 1849: In the 28th a company of thirty or forty men, under Captain John Scott, started south, in pursuit of some Indians who had been stealing and killing cattle and running off horses from Willow Creek and other places. The company proceeded to Utah Valley, and found Little Chief and his band of Timpany Utes on the Provo, who told where the thieving Indians were. The company left the Provo in the night, taking with them Little Chief's son as guide, who led them over the Provo bench towards the creek north and the base of the mountains, whence from an eminence they discovered the fires of the Indians, who were encamped on the creek, which ran in the midst of willows and dense brushwood in a deep ravine. The company were divided into four smaller bodies and posted north, south, east, and west of the Indians, who, when they awoke, found themselves besieged. So they immediately packed up their baggage, and ineffectually tried every way to escape. They then commenced to fight by shooting arrows and firing guns. This small predatory band of Indians consisted of two lodges under Cone and Blue-shirt, and numbered seventeen souls in all, including four men. The squaws and children were got out and fed and warmed. After a desultory fight of three or four hours, the four men, who took every advantage of the brush for cover, were killed. None of the brethren were injured. The skins of fifteen cattle which the Indians had killed, were found near. During the fight, Stick-in-the-head and his band of Timpany Utes came up, ready for a fight, and took a position on an elevation, whence they vainly called to the [-] and urged them to come that way. The company returned to the city March 6th. The squaws and children of [--] followed the company to the city, and after being fed went to their friends among the Snake Indians. The creek on which the fight took place was afterward named Battle Creek, from the above circumstances.

This winter the federal government, established a post office at Great Salt Lake City, and appointed Joseph L. Heywood, postmaster, and also instituted a bi-monthly mail between Kanesville and Great Salt Lake City. Almon W. Babbitt engaged to carry the mail at his

own expense and charges for the net proceeds.

March 1849

March 1, 1849: On the 1st of March, Father John Smith was set apart as counsellor to bishop Joseph L. Heywood.

The *Millenial Star* of this date contains part of a speech by Judge Noah, at a meeting held in New York on account of the Jews at Jerusalem having sent the Rabbi Echiel Cohen to America, for the purpose of soliciting donations to erect their temple, on a magnificent scale, as nearly as possible on the same site where their former temple stood.

March 2, 1849: On the 2nd, the high council tried Ira E. West for stealing and fined him $100.

March 3, 1849: I attended council on the 3rd, when a committee was appointed for determining on grants of land, near Mill Creek Canyon, petitioned for by Daniel Russell and Benjamin F. Johnson, and another to organize, or authorize others to organize, into different companies, all the able-bodied men, over fourteen and under seventy-five years of age, in the valley, the whole to form an entire military organization of the people, under the name of the Nauvoo Legion. Parley P. Pratt was appointed to take charge of a company to go to Green River ferry, and Orrin P. Rockwell, Charles Shumway, and Edmund Ellsworth were appointed to go to the ferry on the north fork of the Platte. It was resolved that Allen Compton should take charge of a mail for Winter Quarters on the 20th of March, or as soon thereafter as practicable. Parley P. Pratt and Daniel H. Wells were appointed to write a letter of instruction and general information to the authorities of the church in Potawatomie County, Iowa, representing our circumstances, and the almost impossibility of our sending back teams to assist the immigrants.

I met again in council on the 4th. In answer to a question from Orson Pratt, in regard to marrying young people when there was no legal objection, I said that any elder had a right to marry them. A committee was appointed to apportion the digging required, on the irrigation canal, of each owner of land in the big field and the

city.

A considerable number of the inhabitants of that portion of Upper California, lying east of the Sierra Nevada, met in convention in Great Salt Lake City, on Monday the 4th, and appointed Albert Carrington, Joseph L. Heywood, William W. Phelps, David Fullmer, John S. Fullmer, Charles C. Rich, John Taylor, Parley P. Pratt, John M. Bernhisel, and Erastus Snow a committee to draft, and report to the convention, a constitution, under which the inhabitants of said territory might organize and govern themselves, until the Congress of the United States should otherwise provide by law.

The hunting companies organized last December, under John D. Lee and John Pack, met and counted their game, when it appeared that John D. Lee's company of 37 persons had killed 516 wolves, 238 foxes, 20 minx, 4 eagles, 173 magpies, and 439 ravens, which were considered equivalent to 8455 ravens; and that John Pack's company of 47 persons had killed 2 bears, 2 wolverines, 2 wild cats, 267 wolves, 171 foxes, 11 minx, 5 eagles, 357 magpies, hawks & owls, 587 ravens, equivalent to 5912 ravens; thus Lee's company claiming to collect of 2543 ravens majority. Total killed by both companies, 2 bears, 2 wolverines, 2 wild cats, 783 wolves, 409 foxes, 31 minx, 9 eagles, 530 magpies, hawks, and owls, and 1026 ravens. This hunt proved of great benefit to the territory, in the destruction of so ~~much~~ ~~vermin~~ and also in furnishing quills for the clerks for several years.

The ship *Hartley*, Captain Morrell, sailed from Liverpool for New Orleans, with 220 ~~emigrants of the~~ saints on board, under the presidency of William Hulme.

March 8, 1849: On the 8th the brethren in and near Sessions settlement commenced to get timber out of the canyons for the council house.

The convention met on the 8th, 9th, and 10th, and eventually adopted the following:

Preamble and Constitution

Whereas, a large number of citizens of the United States, before, and since the treaty of peace with the Republic of Mexico, emigrated to, and settled in that portion of the territory of the United States, lying

west of the Rocky Mountains, and in the Great Interior Basin of Upper California; and

Whereas, by reason of said treaty, all civil organization, originating from the Republic of Mexico became abrogated; and

Whereas, the Congress of the United States has failed to provide a form of civil government for the territory so acquired, or any portion thereof; and

Whereas, civil government and laws are necessary for the security, peace, and prosperity of society; and

Whereas, it is a fundamental principle in all republican governments, that all political power is inherent in the people; and government instituted for their protection, security, and benefit, should emanate from the same.

Therefore, your committee beg leave to recommend the adoption of the following Constitution, until the Congress of the United States shall otherwise provide for government of the territory hereinafter named and described.

We, the People, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of those blessings, do ordain, and establish a free and independent government, by the name of the State of Deseret; including all the territory of the United States within the following boundaries, to wit; commencing at the 33° north latitude where it crosses 108° longitude, west of Greenwich, thence running south and west to the northern boundary of Mexico, thence west to, and down the main channel of the Gila River, on the northern line of Mexico, and on the northern boundary of Lower California to the Pacific Ocean; thence along the coast northwesterly to the 118° 30' of west longitude; thence north to where said line intersects the dividing ridge of the Sierra Nevada; thence north along the summit of the Sierra Nevada to the dividing range of mountains, that separate the waters flowing into the Columbia River, from the waters running into the Great Basin; thence easterly along the dividing range of mountains that separate said waters flowing into the Columbia River on the north, from the waters flowing into the Great Basin on the south, to the summit of the Wind River chain of mountain; thence south east and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico, from the waters flowing into the Gulf of California; to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate

of the United States, in 1848.

Article 1.

The powers of government of the State of Deseret shall be divided into three distinct departments; viz., Legislative, Executive, and Judiciary.

Article 2.

Of the Legislative.

Sec. 1. The legislative authority of this State shall be vested in Judicial Assembly, consisting of a Senate and House of Representatives both to be elected by the People.

Sec. 2. The session of the General Assembly shall be annual; and the first session be held on the first Monday of July next; and, thereafter, on the first Monday of December; unless the Governor of the State shall convene the Assembly, in the interim, by Proclamation.

Sec. 3. The members of the House of Representatives shall be chosen biennially, by the qualified electors of their respective districts, on the first Monday in August; whose term of office shall continue two years from the day of the General Election.

Sec. 4. No person shall be a member of the House of Representatives, who has not attained the age of 25 years; the same to be a free white male citizen of the United States, and an inhabitant of this State, one year preceding the time of his election, and a resident of the district or county 30 days next preceding his election; and have, at his election, an actual residence in the district he may be chosen to represent.

Sec. 5. Senators shall be chosen for the term of four years, at the same time and place of representatives; they shall be thirty years of age, and possess the qualifications of representatives; as to residence and citizenship.

Sec. 6. The number of senators shall not be less than one-third, nor more than one half of the Representatives; and at the first session of the General Assembly, after this Constitution takes effect, the Senate shall be divided by lot, as equal as may be, into two classes; the seats of the senators of the first class shall be vacated at the expiration of two years, so that one half of the senate shall be elected biennially.

Sec. 7. Each house shall choose its own officers; and judge of the qualification, election, and return of its own members and contested elections shall be determined in such manner as shall here after be directed by law.

Sec. 8. A majority, in each house, shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members, in such manner and under such penalty as each house may provide.

Sec.9. Each house shall have all powers necessary for a branch of the General Assembly of the free and independent government.

Sec. 10. Each member of the assembly shall be privileged from civil arrest, during any session, and in going to and returning from the same.

Sec. 11. Neither house shall, without the consent of the other, adjourn for more than three days; nor to any other place, then that in which they may be sitting.

Sec. 12. The Assembly shall, at its first session, provide for an enumeration of the white inhabitants, and an apportionment for the Senators and Representatives.

Sec. 13. Each member of the Assembly shall take an oath or affirmation to support the Constitution of the United States, and of this State; and members shall, and are hereby empowered to administer said oath, or affirmation, to each other.

Sec. 14. The veto power of the Governor, shall be allowed by the Assembly, except on bills, which, when reconsidered, shall be again passed by a majority of two thirds of those present; and any bill vetoed by the Governor, shall be returned within ten days (Sundays excepted,) with his objections; otherwise it shall become a law; unless the Assembly, by adjournment, prevent its return.

Sec. 15. Every law passed by the Assembly, shall take effect from and after due publication, by authority.

Sec. 16. The voters of this State, may elect, at the first election, not exceeding seventeen senators, and thirty-five representatives.

Article 3.
Of the Executive.

Sec. 1. The Executive power shall be visited in a Governor, who shall hold his office for four years. A Lieutenant Governor, shall be elected at the same time, and for the same term, who shall be president of the Senate.

Sec. 2. No person shall be eligible to the office of Governor, or Lieutenant Governor, who has not been a citizen of the United States, and a resident of this State, two years next preceding his election, and attained the age of thirty five years, at the time of his election.

Sec. 3. The Governor shall be Commander-in-Chief of the Militia, Navy, and all the armies of this state.

Sec. 4. He shall transact all executive business with the officers of government, civil and military; and may require information in writing from the officers of the executive department, upon any subject relating to the duties of their respective offices.

Sec. 5. He shall see that the laws are faithfully executed.

Sec. 6. When any office shall, from any cause, become vacant, and no mode is prescribed by the constitution and laws for filling such vacancy. The Governor shall have power to fill such vacancy, by granting a commission, which shall expire when such vacancy shall be filled by due course of law.

Sec. 7. He shall also have power to convene the General Assembly, by Proclamation, when in his opinion the interests of the state require it.

Sec. 8. He shall communicate by message to the General Assembly, at every session, the condition of the State; and recommend such matters as he shall deem expedient.

Sec. 9. In case of disagreement in the General Assembly, with regard to the time of adjournment, the Governor shall have power to dissolve the session by Proclamation.

Sec. 10. No person shall, while holding any lucrative office under the United States, or this State, execute the office of Governor, except as shall be prescribed by law.

Sec. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after conviction except in cases of impeachment.

Sec. 12. The Governor shall receive, for his services, such compensation as shall hereafter be provided by law.

Sec. 13. There shall be a seal of this State, which shall be kept by the Governor, and used by him officially; and shall be called Great Seal of the State of Deseret.

Sec. 14. All grants and commissions shall be in the name and by the authority of the people of the State of Deseret; sealed with the great seal of this State, signed by the Governor, and countersigned by the Secretary of State.

Sec. 15. A Secretary of State, Auditor of Public Accounts, and Treasurer, shall be elected by the qualified electors, who shall continue in office for the term of four years. The Secretary of State shall keep a fair registry of all the official acts of the Governor, and shall, when required,

lay the same, together with all papers, minutes, and vouchers relative thereto, before either branch of the General Assembly, and shall perform such other duties as shall be assigned by law.

Sec. 16. In case of the impeachment of the Governor, his removal from office, death, resignation, or absence from the State , the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease, or the vacancy be filled.

Article 4.
Of the Judiciary.

Sec. 1. The Judicial power shall be vested in a Supreme Court, and such inferior courts as the General Assembly shall from time to time establish.

Sec. 2. The Supreme Court shall consist of a Chief Justice, and two associates, either two of whom shall be a quorum to hold courts.

Sec. 3. The Judges of the Supreme Court shall be elected by joint vote of both houses of the General Assembly, and shall hold their courts at such time and place as the General Assembly shall direct; and hold their office for the term of four years, and until their successors are elected and qualified. The Judges of the Supreme Court shall be conservators of the peace throughout the State, and shall exercise such other jurisdictions and appellate powers as shall be prescribed by law.

Sec. 4. The style of all process shall be the State of Deseret, and all prosecutions shall be in the name and by the authority of the State.

Article 5.
Of Elections.

Sec. 1. The Governor, Lieutenant Governor, Auditor of Accounts, Treasurer and Secretary of State, shall be elected by the qualified electors, as provided for members of the General Assembly, and at the time and place appointed for holding the same.

Sec. 2. The returns of every election for Governor, Lieutenant Governor, Auditor, Treasurer, and Secretary of State, shall be sealed up and transmitted forthwith to the seat of Government, directed to the Speaker of the House of Representatives; who shall, during the first week of the Session, open and publish them in the presence of both houses of the General Assembly; and the persons receiving a majority of all the legal votes cast for their respective offices, shall be declared duly elected.

Sec. 3. The Governor, Lieutenant Governor, Auditor, Treasurer and Secretary of State, shall, before entering upon the duties of their respec-

tive offices take an oath, or affirmation, to support the Constitution of the United States, and of this State, which oath, or affirmation, shall be administered by the Speaker of the House of Representatives.

Sec. 4. The first election for members of the General Assembly, and other officers under this Constitution, shall be held on the first Monday of May next, at the usual places of holding public meetings in the different districts and settlements; at which time and place the qualified voters shall vote for or against the adoption of this constitution; and, if a majority of all the legal votes shall be in favor of its adoption, the same shall take effect from and after said election.

Sec. 5. At the time and place of holding the elections, the qualified electors shall organize the polls by appointing two judges, who shall be authorized to qualify each other, and appoint two suitable persons, as clerk; and said judges shall, at the close of said election, seal up the number of votes so cast, and forthwith transmit them to the President of this Convention.

Sec. 6. The returns of the first election, herein provided for, shall be made to the chairman of this Convention, who, together with the two Secretaries, shall proceed immediately to open said returns, and count the votes; upon ascertaining the persons receiving a majority of votes, they shall forthwith notify them of their election.

Sec. 7. The General Assembly shall, at its first session, provide, by law, a general system of election for officers under this Constitution; and such other officers as may be here after created by law.

Sec. 8. The manner of voting shall be by ballot.

Sec. 9. The General Assembly shall meet at Great Salt Lake City; which place shall be the seat of Government, until otherwise provided by law.

Sec. 10. All white male residents of this State, over the age of 21 years, shall have the privilege of voting at the first election, and at the adoption of this Constitution; Provided, that no person in the military, naval, or marine service of the United States shall be considered a resident of this State, by being stationed in any garrison, barrack, military, or naval place or station within this state; unless otherwise provided for by law.

Article 6
Of Militia.

Sec. 1. The militia of this State shall be composed of all able bodied white male citizens; between the ages of 18 and 45 years, except such as are, or may hereafter be exempt, by the laws of the United States, or of this State, and shall be armed, equipped, and trained as the General

Assembly may provide by law.

Sec. 2. All commissioned officers of the militia, (staff officers excepted,) shall be elected by the persons liable to perform military duty in their respective divisions; and all commissioned officers shall be commissioned by the Governor.

Article 7.

Amendments of the Constitution.

Sec. 1. If at any time the General Assembly shall deem it necessary, and for the best interest of the State, that this constitution should be revised, altered, or amended, the Assembly shall cause such revisions, alterations, or amendments to be published in the same manner as shall be provided for the publication of the statutes; and appoint a day, not less than thirty days thereafter, for the electors of the Commonwealth to assemble in their several precincts, and vote for or against said revisions, alterations, or amendments; and if a majority of said electors shall vote in favor of said revisions, alterations, or amendments, the same shall thereafter become parts and parcels of this Constitution; otherwise, this Constitution shall remain unaltered.

Article 8.

Declaration of Rights.

Sec. 1. In republican governments, all men should be born equally free and independent, and possess certain natural, essential, and inalienable rights, among which are those of enjoying and defending their life and liberty; acquiring, possessing, and protecting property; and of seeking and obtaining their safety and happiness.

Sec. 2. All political power is inherent in the people; and all free governments are founded in their authority, and instituted for their benefit; therefore, they have an inalienable and indefeasible right to institute government; and to alter, reform, and totally change the same, when their safety, happiness, and the public good shall require it.

Sec. 3. All men shall have a natural and inalienable right to worship God, according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or of prohibiting the free exercise thereof, or disturb any person in his religious worship or sentiments; Provided he does not disturb the public peace, nor obstruct others in their religious worship; and all persons, demeaning themselves peaceably, as good members of the State, shall be equally under the protection of the laws; and no subordination or prefer-

ence of any one sect or denomination to another, shall ever be established by law; nor shall any religious test be ever required for any office of trust under this State.

Sec. 4. Any citizen of this State, who may hereafter be engaged, either directly or indirectly, in a duel, either as principal, or accessory before the fact, shall be disqualified from holding any office under the Constitution and laws of this State.

Sec. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge the liberty of speech or of the press.

Sec. 6. The people shall be secure in their persons, houses, papers, and possessions from unreasonable searches and seizures.

Sec. 7. The right of trial by jury shall remain inviolate, and all criminals shall be heard by self, or council, at their own election.

Sec. 8. All penalties and punishments shall be in proportion to the offence; and all offences, before conviction, shall be bailable; except capital offences where the proof is evident, or the presumption great.

Sec. 9. The writ of Habeas Corpus shall not be suspended, unless, in cases of rebellion or invasion, the public safety shall require it.

Sec. 10. Treason against this state, shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

Sec. 11. The General Assembly shall pass no bill of attainder, or ex post facto law, or law impairing the obligation of contracts to hinder the execution of justice.

Sec. 12. The laws shall not be suspended, but by the legislative or executive authority.

Sec. 13. The right of petition, by the people, shall be preserved inviolate.

Sec. 14. The right of citizens to keep and bear arms for common defence shall not be questioned.

Sec. 15. Private property shall not be taken for public use, without just compensation.

Sec. 16. No standing army shall be kept up in time of peace, and the military at all times, and in all places, be in strict subordination to the civil power.

Sec. 17. The enumeration of certain rights shall not be construed to impair nor deny others retained by the people.

March 9, 1849: ~~On the 9th, Alexander Williams reported that he was going to farm in Utah Valley, to take some cows for President~~

~~Young, and instruct the Indians in farming, and etc.~~

March 10, 1849: I met with the council on the 10th. A petition by Joseph Mount, Samuel Thompson, and William W. Willis, for a grant of land on Mill Creek, was granted, provided that the land be held open for all necessary public roads. It was resolved that a colony of thirty men should settle in Utah Valley this spring, for the purpose of farming and fishing, and of instructing the Indians in cultivating the earth and of teaching them civilization.

~~A report came in that the Indians were killing cattle.~~

~~The inhabitants of the eighth ward met and resolved that the entire ward should be fenced in as one field, the inside streets to be two rods wide.~~

A general election was held in the bowery, on the 12th, for the election of the requisite officers for a provisional state government. Six hundred and seventy-four votes were polled in favor of the following ticket:—

For Governor ,	Brigham Young.
Secretary,	Willard Richards.
Chief Justice,	Heber C. Kimball.
Associate Justices,	Newel K Whitney & John Taylor.
Marshal,	Horace S. Eldredge.
Attorney General,	Daniel H. Wells.
Assessor and collector,	Albert Carrington.
Treasurer,	Newel K. Whitney.
Supervisor of Roads,	Joseph L. Heywood.

Magistrates

For 1st ward,	David Fairbanks.
2nd ”	John Lowry.
3rd ”	Christopher Williams.
4th ”	Benjamin Brown.
6th ”	William Hickenlooper.
7th ”	William G. Perkins.
8th ”	Addison Everett.
9th ”	Seth Taft.
10th ”	David Pettigrew.
11th ”	Daniel Carn.
12th ”	Benjamin Covey.
13th ”	Edward Hunter.
14th ”	John Murdock.

15th	”	Abraham O. Smoot.
16th	”	Isaac Higbee.
17th	”	Joseph L. Heywood.
19th	”	James Hendrix.
Weber River Precinct,	”	James Brown.
North Cottonwood,	”	Joseph L. Robinson.
North Mill Canyon,	”	Orvil S. Cox.
South Cottonwood,	”	William Crosby.
Big Cottonwood,	”	John Holliday.
Mill Creek,	”	Joel H. Johnson.

The ship *Emblem*, Captain Cammet, sailed from Liverpool for New Orleans, with 100 emigrants of the saints on board, under the presidency of Robert Deaus.

March 14, 1849: Preston Thomas and William Martindale gave, by letter, dated the 14th, to Elder Orson Hyde, an account of their mission to Lyman Wight, from which it was evident that his feelings were entirely alienated from the Twelve and the church.

March 15, 1849: On the 15th John Van Cott sold a peck of potatoes for $5.00, which was considered cheap.

Charles Bird reported at Council Point, Potawatomie County, Iowa, that in accordance with an appointment by a council at Silver Creek, on the 1st September, 1848, he accompanied Father Alpheus Cutler and Luman H. Calkins on the trail leading to the Musquakie village, about 25 miles below the Iowa mission, to inform Powshic, a Sac Chief, in fulfillment of a previous promise by President Brigham Young, of the location of the church in Great Salt Lake Valley, but that feelings having arisen between the three on the way, in consequence of Calkins declaring that President Young had given into father Cutler’s hands the control of all communication with the Indians thereabouts; Brother Bird requested Father Cutler to carry the message to the Indian Chief, and returned himself to his home.

At a meeting of the Twelve, on the 16th, Elder Parley P. Pratt read communications to President Orson Hyde and to the saints in Great Britain. It was also resolved that Elder Amasa Lyman should ordain brothers William Crosby and John Holliday bishops.

March 17, 1849: I attended council on the 17th. The names of a company of thirty three, who were going to settle in Utah Valley, were read. The company, a few days previously, had chosen John S. Higbee for president and bishop, Isaac Higbee for first counsellor,

and Dimmick B. Huntington second counsellor.

March 18, 1849: In public meeting, on Sunday, the 18th, a vote of the congregation was taken that every man who was caught swearing should allow his ears to be bored. Elder Amasa Lyman called on the men to organize the military companies. President Daniel Spencer called on the brethren to build a bowery on the temple square and instructed the bishops to see that their ratios of men were sent. He also wished the brethren not to withhold the beeves to feed the poor and help out the breadstuffs.

March 21, 1849: Eight wagons and families were reported on their way to Brown's settlement, on the 21st, preparatory to going to the gold mines.

President Willard Richards informed me, by letter, that the council of health had elected me and President Heber C. Kimball members thereof, and presidents ex-offices; and also stated that Dr. William A. Morse was delegated to confer with us on the expediency of an exploring party of 8 or 10 persons visiting the large island in the Great Salt Lake, on or about the 10th of April, for the purpose of learning the botanical, mineralogical, and geological character of the island, and securing, for medicinal purposes, such saline plants and roots as were much needed.

March 22, 1849: Three wagons passed President Willard Richard's corral, on the 22nd, on their way to the gold mines.

Elder Wilford Woodruff baptized his father-in-law, Ezra Carter Sen., of Scarborough, Main, in the sea at Cambridgeport, Massachusetts. He was 76 years and 3 days old, and enjoying good health.

March 25, 1849: The first public meeting on the temple block was held on the 25th.

The bishop's quorum met and took into consideration the subject of providing for the poor, as there were many called for assistance. It was resolved to support the poor, as last year, by donations, and by the brethren giving into the hands of the bishops, for them to deal out, holding the receivers responsible for the pay when they were able. Bishops Hunter and Everett were appointed a committee to visit the owners of mills and try to get their toll subject to the order of the bishops. Daniel H. Wells said he had organized the city into tithing wards, and he wished the bishops, with their men, to be on hand to labor when called upon. James Brown was ordained bishop of Weber River ward, and Joseph L. Robinson bishop of North Cottonwood ward. Priddy Meeks was set apart as counsellor

to Addison Pratt, bishop of the 8th ward. Joseph Harker was set apart as president of the quorum of aaronic priests, McGee Harris as president of the quorum of teachers, and William C. Smithson as president of the quorum of deacons. Simeon Howd and James Albert Chesney were set apart as counsellors to President Harker.

March 26, 1849: On the 26th the brethren commenced building the council house, by removing the adobies and hauling stone.

It was resolved in council to send elders Amasa Lyman and Orrin P. Rockwell on a mission to western California, with an epistle to the faithful, also to preach the gospel, and look after the interests of the church and the saints, and to return with those who might be coming here in the fall.

March 30, 1849: On the 30th, John Wilson, of Missouri, was appointed Indian agent at the Salt Lake, by President Zachary Taylor.

March 31, 1849: In the council on the 31st, the chairman of the canal committee reported that the level had been taken from this city to Canyon Creek, and the construction of a canal found feasible though the crossing of the creek by an aqueduct would require considerable labor. From Canyon Creek to Mill Creek had not been surveyed. It was also reported that a portion of a burial ground, northeast of the city, had been laid out. Willard Richards was appointed postmaster for Great Salt Lake City. The council resolved that an invitation should be given to some person or persons to commence limeburning in the valley as soon as possible, and that Amasa Lyman and Orrin P. Rockwell should take a mail to the Pacific coast immediately. George D. Grant was appointed to raise a company of fifty mounted men, to preserve the city and vicinity from Indian depredations.

The First Presidency and the Twelve discussed the propriety of sending a good responsible man to settle on the Pacific coast at or near San Francisco Bay.

The past winter at Kanesville, Iowa, was exceedingly severe. The brethren were compelled to feed a great amount of grain to their cattle, which were unprotected from the weather, as the cold set in so early that the people had not gathered all their crops, nor prepared shelter for their stock. Grain consequently was scarce at this time and it fetched a high price. Few cattle, however, perished from the severity of the season, though the people of Missouri were

less fortunate with theirs, losing many, which made the price of cattle very high, and in many ways increased the difficulty of the emigrating saints in making their outfit for this valley. There fell, during the winter, upwards of fifty inches of snow, which lay for ninety days two to three feet deep in the timber. A considerable portion of the time, the mercury ranged from one to twenty degrees below zero, Fahrenheit, and on the 18th of February froze up.

In consequence "Mormons" voting for Gen. Zachary Taylor, for president of the United States, the Democrats, supporters of Gen. Lewis Cass, resolved to disfranchise and outlaw the citizens of Potawatomie County, and with that view presented to the Iowa legislature bills to exclude Potawatomie County from all participation in the election of members of Congress, to exclude the county from any judicial district, and to disorganize the county. "To the very last hour, the democracy strove to pass the Potawatomie bill, but a motion to suspend a rule required three fourths of the members present, and the Senate stood, ten Democrats to four Whigs, good and true — Springer, Cook, Wright, and Sprott." This bill passed the house, and another vote would have carried it through the senate, but the determination and tact of a few honorable men defeated the measure. The following extract is worthy of record, being from an able speech in the Senate, by Senator Springer, on the bill to disorganize the county, Mr. Springer having moved to strike out all but the enacting clause:—

I propose to glance for a moment at the history of the Latter-day Saints. And here I wish it to be understood that I am neither their apologist nor panegyrist. Nor as I apprehend do they require that I should be either. I have had no intercourse with them — and know but little about them, except from sources open to all. I have the charity to believe, however, that they are, like other communities, composed of some good, some bad and some indifferent. In their new home, in this state, they have been, so far as I know, as law-abiding as any other class of our citizens. We first hear of them in the western part of our state, about the time of the adoption of our constitution, to which event I understand they contributed by their votes, and to whose exercise of the right of suffrage at that time I believe

no objection was interposed. They were, no doubt, marvelous, proper people then. We heard nothing then of the rejection of votes — nothing of the deliberate destruction of their returns — nothing of that other process of defeating the expressed will of the people, called by some the process of "Cutlerization". Since that time they have opened roads, constructed bridges, and reduced the prairies to cultivation. They are the pioneers to your western border. They have fought the battles of your country. When the tocsin of war saluted our ears and the declaration came from the president of the United States that American blood had been shed upon American soil, who more cheerfully and readily than they rushed to the standard of our country — and who more nobly and gallantly than they sustained the honor of the stars and stripes in the shock of battle? It may be said of them that they "left the plow in the unfinished furrow," their families in many instances destitute of the comforts of life; and contributed a greater number of fighting men to the service of the country in the late war than any other class of people. And now, when the war is over, those of them who have survived it, return to their families and homes but to find — what? The reward the brave have a right to expect from their country? No, but to find themselves, by a fell stroke of party madness, reduced to banishment, exile, and anarchy — stripped of their civil and political rights. In a country where the Declaration of Independence was adopted — in a state where our Bill of Rights was adopted, they are to be denied the protection of our laws, and cast out as outlaws from society. Sir, far better the fate of the "unreturning brave."

The senator from Davis and Appanoose, (Mr. Selman, the president of the Senate,) the other day when the bill to establish a fifth judicial district was before the Senate, made a sweeping charge of corruption against the voters of this county, as the reason why they had changed their political sentiments. Charges of this kind, like all others, are more easily made than sustained. Without stopping to notice this charge, farther than to pronounce it, so far as the party to which I have the honor of belonging is concerned, unmixed calumny — as destitute of truth as it is incapable of proof — I will beg to ask whether this people had not good ground to repudiate their political association? And in answering it I shall not attempt to deny that the accredited organs of the Whig party did seek to convince them of the error of their political ways by arguments addressed to their judgement and their reason. I believe I was honored with the perusal of every document addressed to them — and I declare to you, sir, that so far from a disposition to suppress a line or a word in any of them, I should be glad to see them all published to the world, and I hope they will be.

In these addresses they were reminded that a change was going on in the public mind in regard to the politics of the country — that General Taylor would in all human probability be the next president — they were reminded of the treatment they had received in Ohio, Missouri, and Illinois, under the *protection* of the dominant party in those states — and that of one thing they might be sure, no change would be likely to be for the worse, either to the country or to them. Sir, this and this only was the "witchcraft" that was used.

But the honorable president expressed a willingness to put himself at the head of a mob and drive them from the state by the hand of violence. It would be amusing, if not instructive, to be permitted to stand upon some eminence in the honorable gentlemen's district, and witness the attempted execution of this act of tragedy or comedy, as the case might be. The *persons represented*, I suppose, would be the honorable president, with a fire brand in one hand, a sword in the other, and perhaps a trumpet at his mouth, — and his constituents. The honorable president is seen in great agitation on the stage, flourishing his sword and firebrand, and rallying his constituents about him with his trumpet — pointing to the west, and exclaiming, "Fanatics and outlaws, they must be expelled [from] the state — fire, sword, burn, destroy!" His constituents answer, "Certainly, we are ready to cooperate with you in almost any emergency, but before we proceed to this extremity, may we be permitted to enquire what they have done to merit this act of violence from the hands of a mob?" The reply of the honorable president is, "They are fanatics, outlaws, and vagabonds!" His constituents request he would condescend to be a little more specific. The honorable president would doubtless reply: "We know our rights, and knowing, dare maintain them." "But be so good as to explain what crime they have committed?" "What crime? Why they are apostates from their political faith." "But is not this a country where every citizen has the right of voting as he pleases?" "They are apostates, fanatics, outlaws, and cut-throats — fire, sword, expulsion, death!" His constituents would say, "Are the people of Louisiana, Georgia, Florida, Pennsylvania, and New York, fanatics, outlaws, and cut-throats, and having expelled our neighbors, must we then turn our [-] column against certain citizens of those states, who have, if reports be true, been guilty of similar offence?" The honorable president would doubtless find this a "poser" — he would find himself in a dilemma, from which he could only extricate himself, in imitation of an illustrious example, by *breaking his sword*.

April 1849

April 5, 1849: The council, on the 5th of April, appointed William Clayton and Thomas Bullock auditors of public accounts.

A letter was written to Samuel Brannan, San Francisco, desiring him to forward, by Elder Amasa Lyman, his tithing and $20,000 dollars in gold dust for me and the same amount for my counsellors.

April 6, 1849: The general conference of the Church of Jesus Christ of Latter-day Saints was held on the temple block, on the 6th, 7th, and 8th, when much good instruction was given, and the usual votes were taken to sustain the general authorities of the church.

During the conference Addison Pratt presented a report of his mission to the South Sea Islands, of which the following is a condensation: —

8th. Elders Addison Pratt, Noah Rogers, Knowlton F. Hanks, and Benjamin F. Grouard embarked at New Bedford, Massachusetts, on the ship *Timoleon*, for the Society Islands, on the 8th October, 1843. Brother Hanks, who was consumptive and sick when he went on board, died and was buried at sea. Brothers Rogers and Grouard continued on to Tahiti, but Brother Pratt landed on Tubuai, early in May, 1844, remaining there nineteen months, and organizing a branch of the church, consisting of sixty-four members. The inhabitants of the islands were very kind to him. At the expiration of that time, Brother Grouard pressingly requested his assistance on the island of Aua, in the Paumota group. Brother Grouard had baptized six hundred and twenty persons, and the prospects were bright for great additions. The converts exhibited the greatest confidence in his wisdom, both in spiritual and in temporal things, insomuch that they could not build a house nor make a canoe without going to him for counsel. Finding the task too great for him, he started with a number of men, in an open canoe, for Tahiti, some three hundred miles distant by sea, but when within sixty miles of that place was cast away on a small island called Metia, where finding timber, they set about building another canoe. But in four days they sighted a French vessel, upon which Brother Grouard obtained a passage to Tahiti, whence he wrote to Brother Pratt to come to him by a vessel which was about to make the voyage. The saints on Tubuai were very loth to lose Brother Pratt. They gave him a heap of presents, as large as a small haystack, and consisting of hogs, hens, cloth, bananas, plantains, coconuts, arrowroot, sweet potatoes, curiosities, and

etc. Pihatila, the ex-king, made a lengthy and affecting farewell address, of which the following is an outline:—

"Brother Pratt, these articles we bestow upon you, not because of their intrinsic value — for we do not possess articles of gold, with silks and satins, like white men — but it is such property as we have, and it is invaluable to us, though it is not highly prized by foreigners. But we hope you will accept it as a token of our gratitude and friendship for you. You are now about to leave us, to go we hardly know where, for, after you have visited Aua, you tell us you shall go to America, to visit the church and get your family and then return to us. We fondly hope it may be even so. But America is a country that is a great way off. It lies on the other side of this vast ocean, and whether you ever return to us or not is clouded with uncertainty, for you have the perils of the boisterous ocean to contend with, and when you get home among your friends you may forget us. You say, if you do not return you will send us a missionary. If you send us one, and he is a good man, we will love him and do him good. But you can never send us a man that can make your place good, because you are the man that introduced the gospel, with its gifts and blessings to us. It is you that baptized us, and many among us have been healed from our infirmities by laying on of your hands in the name of the Lord Jesus. You have been a father to us, and we look up to you as such. And where is the man that can make a father's place good in his own family. But the day you return with your family, will be hailed with gladness, for we shall expect you will then stay with us and be our father."

Brother Pratt went to Tahiti, where he found Brother Grouard, with whom he left that island, January 13, and went to Aua. In about three months Brother Grouard determined to visit the neighboring islands of that group. He visited eight or nine of them and baptized 116 souls, returning to Aua in time for conference on the 6th October, when it was decided that Brother Pratt should return to the church in America and fetch his family and a recruit of elders. Two months afterward, Brother Pratt embarked on an American vessel for Tahiti, where he learned that the brethren there had received a letter from Samuel Brannan, written on board the *Brooklyn*, while lying at the island of Juan Fernandez, and stating that he was bound for California, with a load of saints, and that the body of the church would emigrate there the next year. There being no immediate prospect of securing a passage from Tahiti, Brother Pratt accepted an invitation from a Brother, residing some forty miles distant,

to go and preach to the people, which he did, staying till March, baptizing several persons, and organizing a branch of twenty seven natives. Brothers Rogers and Grouard had previously baptized a number of white people on Tahiti, but had not organized them. Brother Pratt then returned to Pape-ete, the principle sea port in Tahiti, whence he sailed, on the 1st April, for San Francisco, via the Sandwich Islands, staying at Oahu a week, and arriving at San Francisco in June 1847. Learning that Brother Brannan and company had opened a farm on the San Joaquin River, and that they had some hundreds of acres in wheat for the church and ready for harvesting, Brother Pratt went there to cradle wheat. Returning to San Francisco when the harvest was nearly over, he went to work as a carpenter, to fit himself out for Salt Lake, as Brother Brannan had returned from that region, with the news that the church would settle there, instead of on the Pacific. In June 1848, Brother Pratt started with the first company, that opened the Mormon Pass over the California mountains for Salt Lake City, reaching it on the 28th September, where he found his family, who had arrived from the east one week before him. When Elder Pratt left the islands about 1200 persons had been baptized.

On the 6th, 7th, and 8th, a general conference of the Potawatomie saints was held at Kanesville. Teams were called for to haul a carding machine, printing press, and other church property to the valley. Donations and collections were made for that purpose. Bishop L. H. Calkins was disfellowshipped for apostasy, and Father Cutler's mission to the Cherokees was suspended till an investigation could be instituted.

April 8, 1849: The following persons were ordained or set apart, on the 8th, to the respective offices — Benjamin Brown, bishop of the 4th ward, and John M. Wakely and John Preece, his counsellors; Orville S. Cox, bishop of the North Mill Creek ward, and Anson Call, his counsellor; and Joel H. Johnson, bishop of the South Mill Creek ward.

In a meeting with the Twelve, we discussed the subject of bringing companies of mechanics and artisans from the British Isles to the valley. I remarked that I felt good toward Quincy, Illinois, that the rebellious characters who did live in that place, would leave it, and that our children would take the children of the benevolent in

that place in their arms. Charles C. Rich was appointed to go and establish a settlement or stake on or near the bay of San Francisco. Amasa Lyman was blessed and set apart to his western mission.

April 9, 1849: On the 9th the First Presidency signed letters of instruction to elders Orson Hyde, Orson Pratt, and Wilford Woodruff, appointing them agents to receive tithing and donations, and forward the same to us, or hold them to our order.

I insert the following: ––

First General Epistle of the First Presidency of the Church of Jesus Christ of Latter day Saints, from the Great Salt Lake Valley to the saints scattered throughout the Earth — Greeting: —

Beloved Brethren — Since the General Epistle of the Twelve Apostles, from Winter Quarters, December 23, 1847, many events have transpired, interesting in their nature as pertaining to the advancement of the church, preparatory to the coming of the Son of Man; and we cheerfully improve this the earliest opportunity, to communicate to you a brief history of these events, together with such counsel as the Holy Spirit shall indite.

The winter and spring of 1848 were diligently improved by many of the apostles and elders, in visiting the churches and brethren in different parts of the States, counselling and setting in order the things of the Kingdom, and in endeavoring to procure means for the removal of the church at Winter Quarters to the Great Salt Lake City; but although some of the saints were liberal according to their ability, yet there was not sufficient collected to defray the expenses which the presidency had previously incurred in searching out a new location and other similar operations for the benefit of the church without rendering them any assistance for their contemplated journey, which was finally facilitated by the loan of teams, and etc., by the brethren on Potawatomie lands, and friends in and about camp.

The general conference, on the 6th of April, 1848, held at the log tabernacle, in Iowa, unanimously acknowledged Brother Brigham Young to be the president, and Heber C. Kimball and Willard Richards his counsellors; the three constituting a quorum of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Brothers Young and Kimball left Winter Quarters in May, and Brother Richards in July, with large emigrating companies for this place, where they arrived in September and October, and found the saints enjoying almost

universal health. Elder Amasa Lyman also accompanied this camp, and about the same time Elder Orson Pratt left Winter quarters for England. Elder Woodruff took his departure for Canada, and elders Orson Hyde, George A. Smith, and Ezra T. Benson located with the saints on Potawatomie lands. Brother Richards left Winter Quarters entirely vacated; many of our cattle have been destroyed by the Indians, and many horses stolen on both sides of the river. A portion of Brother Kimball's camp was fired upon at the Elk Horn River by a band of the Ottocs and Omahas, and three of the brethren were wounded, two of whom are maimed for life.

On the 30th of November we received a mail from Hanesville, Iowa, by the hand of Captain Allen Compton and three other brethren, giving us the cheering intelligence that many of the saints who were unable to proceed further on their journey, had settled in various parts of Potawatomie County, and had been exceedingly blessed in raising grain, excellent roots, vegetables, flocks and herds, and in preparation generally for future emigration, and that union and brotherly love prevailed.

By the same mail we also learned that the unparalleled prosperity of the work had increased the church in England, and the British dominions adjacent, more than 7000 souls during the previous year; while the power of God, with the power of the devil opposing, had been made manifest, as in days of old, to the great joy of the saints.

Lyman Wight's manifesto was received at the same time, which clearly demonstrated to the saints that he was not one with us, consequently the church disfellowshipped him, and all who shall continue to follow him.

On our arrival in this valley, we found the brethren had erected four forts, composed mostly of houses, including an area of about 47 acres, and numbering about 5000 souls, including our camp. The brethren had succeeded in sowing and planting an extensive variety of seeds, at all seasons, from January to July, on a farm about 12 miles in length and from one to six in width, including the city plot. Most of their early crops were destroyed in the month of May by crickets, and frost, which continued occasionally till June; while the latter harvest was injured more or less by drought, by frost, which commenced its injuries about the 10th October, and by the outbreaking of cattle; the brethren were not sufficiently numerous to fight the crickets, irrigate the crops, and fence the farm of their extensive planting, consequently they suffered heavy losses; though the experiment of the past year is sufficient to prove that valuable crops may be raised in this valley, by an attentive and judicious management.

The winter of 1847–8 was very mild, grass abundant, flocks and herds thriving thereon, and the earth tillable most of the time during each month, but the winter of 1848–9 has been very different, more like a severe New England winter. Excessive cold commenced on the 1st day of December, and continued till the latter part of February. Snow storms were frequent, and though there were several thaws, the earth was not without snow during that period, varying from one to three feet in depth, both in time and places. The coldest day the past winter was the 5th of February, the mercury falling 33 degrees below freezing point, and the warmest day was Sunday the 25th of February, mercury rising to 21 degrees above freezing point, Fahrenheit. Violent and contrary winds have been frequent. The snow on the surrounding mountains has been much deeper, which has made the wood very difficult of access; while the cattle have become so poor, through fasting and scanty fare, that it has been difficult to draw the necessary fuel, and many have had to suffer more or less from the want thereof. The winter commenced at an unusual and unexpected moment, and found many of the brethren without houses or fuel, and although there has been considerable suffering, there has been no death by the frost. Three attempts have been made by the brethren with pack animals or snow shoes to visit Fort Bridger, since the snow fell, but have failed; yet it is expected that Compton will be able to take the mail east soon after April conference.

In the former part of February, the bishops took an inventory of the breadstuff in the valley, when was reported a little more than three fourths of a pound per day for each soul, until the 9th of July; and considerable was known to exist which was not reported. As a natural consequence some were nearly destitute, while others had an abundance; the common price of corn since harvest has been two dollars; some have sold for three; at present there is none in market at any price. Wheat has ranged from four to five dollars, and potatoes from six to twenty dollars per bushel, and though not to be bought at present, it is expected that there will be a good supply, for seed, by another year.

Our public works are prosperous, consisting of a council house, 45 feet square, two stories, building by tithing; also a bridge across the Western Jordan at an expense of $700, and six or seven bridges across minor streams, to be paid by a one percent property tax; also a bath house at the warm spring.

A field of about 8000 acres has been surveyed south of and border-

ing on the city, and plotted in five and ten acre lots, and a church farm of about 800 acres. The five and ten acre lots were distributed to the brethren by casting the lots, and every man is to help build a pole, ditch or a stone fence, as shall be most convenient, around the whole field, in proportion to the land he draws, also a canal on the east side, for the purpose of irrigation. There are three grist mills and five or six saw mills, and five or six saw mills in operation, and several more in contemplation. Mill stone equal to French burr has been found here.

The location of a tannery and foundry is contemplated, as soon as the snows leave the mountains.

The forts are rapidly breaking up, by the removal of the houses on the city lots; and the city is already assuming the appearance of years, for any ordinary country; such is the industry and perseverance of the saints.

A winter's hunt by rival parties of one hundred men each, has destroyed about 700 wolves and foxes, 2 wolverines, 20 minx and pole cats, 500 hawks, owls and magpies, and 1000 ravens, in this valley and vicinity.

On the return of a portion of the "Mormon Battalion," through the northern part of western California, they discovered an extensive gold mine, which enabled them, by a few days delay, to bring sufficient of the dust to make money plenty in this place for all ordinary purposes of public convenience; in the exchange the brethren deposited the gold dust with the presidency, who issued bills, or a paper currency; and "Kirtland Safety Fund," resigned, is on par with gold.

Elder Addison Pratt arrived, in company with a part of the battalion, on the 28th of September, 1848, and found his family in health, from whom he had been absent about five years, on a mission to the Society Islands, where has been baptized about 1200 souls. Elder Grouard, who still remains at the Islands, having baptized about 620 at Aua. The confidence of these native saints is very great in the work of the Lord and they seek for counsel in all their ways, insomuch that Elder Grouard's labors became insupportable, and caused him to risk a voyage of 300 miles in an open boat, to bring Brother Pratt to his assistance; and, although he was shipwrecked on this voyage, yet he was prospered; was taken up by a passing vessel, accomplished his mission, and returned to Aua with Brother Pratt; thus by the labors of Elder Rogers, who returned and died some two years since, and elders Pratt and Grouard, the gospel has been planted on some 12 or 15 of the western islands.

On the 1st of January, John Smith, uncle to the Prophet Joseph Smith,

was ordained Patriarch for the Church, holding the keys and powers thereof, [-] Father Joseph Smith and Hyrum.

On the 12th of February, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards were ordained members of the quorum of the Twelve Apostles, to fill the vacancies occasioned by the removal of three to the First Presidency, and Lyman Wight disfellowshipped. The names of the members of the quorum of the Twelve Apostles now are in their order as follows: — Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

Of the presidency of the seventies, Zera Pulsipher, Levi W. Hancock, Jedediah M. Grant, and Henry Harriman are in this Valley. Joseph Young and Benjamin L. Clapp are in Potawatomie County, and Albert P. Rockwood is on a mission to the Eastern States. Joseph Young is the presiding officer of the seventies.

Immediately after filling the quorum of the Twelve Apostles, the First Presidency, assisted by the Twelve present in the valley, proceeded to organize a stake of Zion at the Great Salt Lake City, Daniel Spencer, president, and David Fullmer and Willard Snow, counsellors.

The high council consists of Isaac Morley, Phineas Richards, Shadrach Roundy, Henry G. Sherwood, Titus Billings, Eleazer Miller, John Vance, Levi Jackman, Ira Eldridge, Elisha H. Groves, William W. Major, and Edwin D. Woolley.

John Young is president of the high priests' quorum with counsellors Reynolds Cahoon and George B. Wallace.

John Nebeker is president of the elders' quorum, with counsellors James H. Smith and Aaron Sceva.

The valley is settled for 20 miles south and 40 north of the city. The city is divided into 19 wards; the country south into three wards, and north three wards, and over each is ordained a bishop, with his counsellors, with Newel K. Whitney, president of the bishops' quorum, presiding; who has been instructed to set in order all the lesser offices.

About thirty of the brethren have recently gone to the Utah Valley, about 60 miles south, to establish a small colony for agricultural purposes and fishing, hoping thereby to lessen the call for beef, which at the present time is rather scarce at an average of 7 and 8 cents per pound, but will improve with the vegetation.

The wards of the city, generally, consist of nine blocks, each three blocks square, and each ward will be fenced by itself this season, on the plan of a big field, for the purpose of saving time for cultivation.

In consequence of Indian depredation on our horses, cattle, and other property, and the wicked conduct of a few base fellows who came among the saints, the inhabitants of this valley, as is common in new countries, generally, have organized a temporary government, to exist during its necessity, or until we can obtain a charter for a territorial government, a petition for which is already in progress.

There have been a large number of schools the past winter, in which the Hebrew, Greek, Latin, French, German, Tahition, and English Languages have been taught successfully.

Last fall the brethren had liberty to cut all the timber within thirty miles of the city, provided they could haul it into the city in the course of the winter. They have been diligent and done the best they could, but have made but a small beginning towards securing what there is within fifteen miles.

The month of March, and April to the 4th, was very mild and pleasant, and many small crickets have made their appearance, but large flocks of plouer have already come among them and are making heavy inroads in their ranks.

For the future, it is not wisdom for the saints to leave the States or California for this place, unless they have teams and means sufficient to come through without any assistance from the valley; and that they should bring breadstuffs sufficient to last them a few months after their arrival; for the harvest will not be gathered, or the grain ready for grinding. The inhabitants of the valley will be altogether dependent on the crop of this season for their support; and will have no time to leave their tillage, with their teams, to bring in emigrating camps, as they have hitherto done; beside, quite a number of men, professors and non-professors, whose God shines best in gold, have left, and are about leaving, for the gold mines, to spend the season; the natural consequence of which will be a decrease of labor here in raising grain, while many of their families remaining, the number of consumers will not decrease in proportion to the laborers. There are an abundance of nutritious roots in this valley, so that we have no fears of starvation, yet all the time that is expended in digging for roots, will diminish the agricultural labor, and be a loss to the next harvest.

The scarcity of grain since the settling of this valley, has caused the

slaughter of a multitude of cattle which leaves room for a fresh supply as fast as opportunity shall present; and the emigrating brethren will do well to remember that they are liable to lose many on their journey: also their cattle are good property after their arrival, and their is no fear of their bringing too many cows, young cattle, sheep, oxen, or the choicest breed

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of stock of any kind, to this place; for any of those articles here are better than gold, for they will purchase what is to be purchased here when gold will not do it; as will also geese, ducks, turkeys, pea fowl, guinea hens, domestics, dry goods, groceries, window glass, nails (mostly 6, 8, 10, shingle and a few fourpenny), cotton yarn, a variety of dye stuffs, particularly, dye sets, paints, gums, myrrh, copal, and shellac, spirits of turpentine, paper, books, saws, files, screws, and sheet tin of the best quality, hardware, cutlery, iron suitable for mills and all kinds of farming utensils, sligo sheet, iron, steel of various kinds, copper and brass sheeting, crockery, glasses, looking glasses, shoe leather, harnesses, harness, trimming, mill saws, mechanic's tools, wire of various sizes, door locks and trimmings, cupboard and padlocks, all of which are better than cash in this city; crockery and glass of any description had better be packed in cotton, for safe conveyance, and the cotton will be very useful here; a variety of shoe leather is particularly wanted this season, and a large amount.

There is an extensive variety of grain and seeds already in the valley, but that should not prevent the saints from bringing choice seeds from any part of the earth, for everything good that can grow here is wanted, and a large amount of the Osage orange, Cherokee rose tree, and English hawthorn seeds, is needed this year for hedges, and the potato or hill onion for eating, also lobelia, mulberry, and black locust seed; any amount of unadulterated Silesia or French sugar beet seed would be useful here this season.

The brethren in Potawatomie, who cannot fit themselves out this season, as we have suggested, will do well to continue where they are striving for the same object the next year; and the saints in the United States, Canada, Europe, Asia, and Africa, will continue to gather on the Potawatomie lands, and prepare for their future journey agreeable to our previous instruction. Notwithstanding, if there are young or single men, or men of families, (who can leave them comfortably provided for to come on next season,) who can be spared from Potawatomie, to come on here this season, and raise grain, build houses, and etc., it would be well for them to come; for *one* such man *here* can do more in providing for the future arrival and wants of the saints, than *three* can in tarrying in Iowa; but if they have a *golden* God in their hearts, they had better stay where they are. Let all these things be decided in wisdom, by the council which is among you.

The Twelve at Potawatomie will see that copies of this epistle are

forwarded to the saints in all the eastern nations.

Elder Amasa Lyman is delegated to carry this epistle to the saints in western California and cause it to be circulated among the brethren in the western hemisphere, as far as possible; not forgetting the Society Islands, whither Elder Addison Pratt, with his family, and other elders are expecting to repair the present season.

We would remind the saints in western California, who are not coming hither this season, that they have it in their power to do much good, by forwarding to this place their tithing and donations, to the extent of their ability, and the more liberal they are in this thing, this season, the more they will have to bring with them when they come: for their offerings are now needed by the poor saints, and the Lord has put it in your power to help them, and your stewardship will be required at your hands; and as you give, so it will be given unto you.

Several elders have already received their appointment on foreign missions, to the Western Islands, England and various nations, but wisdom dictates that their labors be retained here, at least until after the approaching harvest.

Brothers Parley P. Pratt and John Taylor, as well as Amasa Lyman and those of the Twelve recently ordained, are in this place, and are laboring night and day to do good to the church, and locate their families comfortably, so that they can again have the privilege of going forth to the nations and preaching the gospel. If the saints abroad want to see the elders from this place, let them send us their means according to their ability, that the hands of the faithful may be let loose; that the cords with which they are bound, may be severed; and that the elders of Israel may feel themselves free as air, and with joyful hearts leave their families and kindred and all that is dear to them here, and soar away as on eagles' wings to the nations, proclaim the gospel of Salvation, the day of deliverance to the oppressed; gather the outcasts of Judah, and the remnants of Ephraim from the four winds, to the place of their inheritance; that Zion may be built up, Jerusalem re-established, and the glory of the Latter Day fill the earth.

We have often told the saints, that those who came to this place should be fully determined to keep the commandments of God, and work righteousness otherwise they could not expect the blessing of Heaven to rest upon them; for there is nothing here which need to hinder any man from doing right and knowing, as we do the temptations and designs of the enemy of all good in endeavoring to lead men astray from the path

of duty, we are constrained to say to the saints that those whose hearts are not fully set in them to work righteousness and follow the counsel of those whom God has appointed to lead his people in these the last days; but those who love a little shining dust, or filthy lucre, and care more to gratify their own covetous propensities, by running hither and thither, after they have arrived at this place, like the wind upon the mountains, they had better keep away, such saints are not wanted here; God has no use for them, neither have his servants, for the kingdom of heaven can easier be built up without them than with them.

The saints need not suppose, that because they cannot all gather to this stake of Zion at the present time, there is nothing for them to do. Let the elders preach the gospel everywhere, as they have the opportunity, and let all saints everywhere watch and pray without ceasing, lest they be found sleeping, as at midnight, and the bridegroom should make his appearance and close the door against them, for there never has been a time, since the coming forth of the Book of Mormon, when there has been a wider field opened for the exercise of faith and good works, with a prospect of success therein, than at the present.

The public buildings, and other public works necessary for establishing a stake of Zion at this place, will require a great amount of means besides labor, and many materials, such as window glass, nails, door trimmings, and fixtures, fastenings and trimmings of various descriptions will be wanted before they can be manufactured here, all of which will require means to purchase and transport; we have therefore appointed Elder Orson Hyde our agent in the United States, generally, to receive and gather tithing and donations; we have also appointed Elder Wilford Woodruff our agent to receive and gather tithing and donations in Canada, Nova Scotia, New Brunswick, and adjacent islands, as he shall *have* opportunity; we have also appointed Elder Orson Pratt, of Liverpool, our agent to receive and gather tithing and donations in England and the British Islands and from all the saints adjacent, and we invite all the saints in the East to be faithful and diligent in making their remittances to these our agents, that we may speedily have means to procure such materials as are necessary to prosecute the work, the Lord has given us to do; and our agents will keep an accurate and detailed account of all such tithing and donations, and appropriate the same only to our order.

On the 4th of April, there was a heavy snowstorm in the valley, but the earth was clear again by midday of the 5th; some rain on the 6th,

caused an adjournment of the annual conference of the church till the 7th, and the day was spent in preaching and teaching, and conference closed on Sabbath. p.m., having been attended by a large assembly of the saints, who unanimously acknowledged the several officers mentioned in this epistle.

To Elder Parley P. Pratt has been assigned a mission to the western islands, whither he is expecting to go before another winter; it is also expected during the same period that Elder Charles C. Rich will enter on the mission assigned him by locating himself and family somewhere in western California.

That the saints may be faithful in every good word and work, and be diligent in all things, and yet not by haste and waste, which bringeth destruction; and, inasmuch as they cannot be prepared to come to this place this season, let them be persevering in making preparation, and wait their time in patience, and it shall be well with them; for the Holy Spirit will dwell with them, which will cause gladness of heart and cheerfulness of countenance, so that every burden will be light and every yoke easy, which is the prayer of your brethren in the New and Everlasting Covenant and your servants, continually, for Christ's sake. Amen.

Brigham Young,
Heber C. Kimball,
Willard Richards.

April 11, 1849: On the 11th the First Presidency and the Twelve met and blessed Orrin P. Rockwell and set him apart to his western mission. They also deliberated on the abduction of Orrin P. Rockwell's daughter by Hiram Gates and Levi Fifield. Judge Heber C. Kimball issued his first warrant to the marshal for the arrest of those men, on charge of kidnapping, and signed the document on his knees.

Captain Howard Stansbury, U. S. Topographical Engineers, was appointed by the U. S. government to undertake an exploring expedition from Fort Hall to Salt Lake, to make a survey of the Salt and Utah lakes and their connection, and also to ascertain the climate and the general character and resources of the Salt Lake country, with a view to the best position for a military post in the vicinity, in comparison with Fort Hall, and in reference to the land route to Oregon.

April 12, 1849: On the 12th, Elders Amasa Lyman and Orrin P. Rockwell started on their mission to the western coast.

The Twelve concluded an epistle, written at intervals, to President Orson Pratt and the church in the British Isles. The epistle was signed by Parley P. Pratt and Franklin D. Richards, on behalf of the members of the quorum, who were in the valley, and was mainly of an historical character, giving the prominent valley news of several preceding months, and referring to the expediency of European saints, who were mechanics and manufacturers, emigrating to the valley in organized bodies, with sufficient means, and with a view to the establishment of their respective branches of trade and manufacture, and urging that a course of that kind would tend to prevent such brethren from halting on the way, and being allured into the midst of wickedness, till they apostatized and laid their bodies down in the gospel hardened cities of the States.

Elder William I. Appleby left Philadelphia, Pennsylvania with a company of about 70 saints for Kanesville.

April 13, 1849: On the 13th, a letter from John S. and Isaac Higbee, Utah Valley, informed me that the bands of Wanship and Goship had attacked Little Chief and his band, near the fort on the Provo, had wounded Little Chief's son and one or two others, and had driven off all their horses, with one or two belonging to the brethren. Little Chief wished the brethren to prove their friendship by recovering the horses belonging to his band. We accordingly sent some brethren to endeavor to get the horses back peaceably, but it was of no avail.

April 14, 1849: The council, on the 14th, appointed George B. Wallace sexton, to take charge of the public burying ground.

Shadrach Roundy was ordained bishop of the 16th ward.

Allen Compton and nine others, with thirty or forty horses, started for the States, carrying a mail of five hundred and two letters.

April 17, 1849: On the 17th, Thomas S. Williams, who had returned from Fort Bridger the day preceding, reported that the winter had been unusually severe there, and the traders at that place had suffered almost starvation, having lived on their cattle, which

had perished. He also stated that the snow was fifty feet deep at Yellow Creek, and fifteen feet on the plain at Cache Cave. From him, and by letter from Messrs. Bridger and Vasquez, I also learned that the different bands of Ute Indians were badly disposed towards the whites, in consequence of some difficulties and fighting with Americans near Taos, and that the chiefs, Old Elk and Walker, were urging those bands to join in an attack on our settlement in Utah Valley.

April 18, 1849: Accordingly, on the 18th, I forwarded the above information to John S. Higbee and the brethren settled on the Provo River, advising them to speedily complete their fort, to keep near the settlement, to place their cannon on the top of the fort, to gather a sufficient quantity of round stones for grapeshot, to secure and guard their horses and cattle, to keep a vigilant guard at night, to look out for the Indians, not to make them any presents; but, if they would be friendly, to teach them to raise grain, and to order them to quit stealing.

April 19, 1849: Dimick B. Huntington wrote me, from Utah Valley, on the 19th, that there were quite a number of Indians in the vicinity of the settlement, but that they appeared friendly; also that a war party of Indians had started after Wanship, to retake the stolen horses.

Elder Jesse Haven started from Boston, Massachusetts, with a company of 20 saints for Kanesville.

April 22, 1849: On Sunday, the 22nd, in public meeting, I remarked — "This world is a poor miserable hell, with a devil reigning at its head. I am after glory, happiness, and light, and that will make me happy in time and in eternity. If you know what is right, do it. If you do not know, do just as near right as you can, and I will warrant you there is no sin charged to your account. The whole world are in heathen darkness, they have eyes and see not, ears and hear not. I can give you a key — they do not acknowledge the truth when it comes, whether it comes by dreams, visions, or naturally. When light is presented to me, I say light; and when truth and righteousness, I say truth and righteousness. The world are just so ignorant, that they do not know who gives light, God

or the devil."

April 25, 1849: I went to the church farm on the 25th, to survey a race for the water to run in to my mill.

The steamer *Dahcota* ran against a snag and sank in the Missouri River, about 18 miles below Fort Kearney, Nishnabotna township. George P. Dykes, with about 18 families, or 40 souls, of the saints were on board. One child was smothered in the bustle, no other lives were lost, but the saints lost all their luggage. Teams were sent to their aid from Kanesville. A number of letters and packages intrusted to the care of Albert P. Rockwood, to the eastern and middle states, were also lost on this steamer.

April 28, 1849: I met with the council on the 28th. The canal committee reported that they had levelled and surveyed a route for a canal from Mill Creek to the north east corner of the city, and found it practicable. William W. Phelps was appointed surveyor general and chief engineer.

~~The council afterward met at the stand, to organize the Nauvoo Legion. The committee called on the organizing captains to call out their men, then each company marched to a different part of the field to organize and to elect its captain, lieutenant, sergeant, and etc. The legion afterwards met in a body at the stand, and voted the following persons to the offices named:~~

~~Daniel H. Wells, Major General,~~
~~Jedediah M. Grant, Brigadier General, 1st cohort,~~
~~Horace S. Eldridge, Brigadier General, 2nd cohort~~
~~John S. Fullmer, Colonel (horse), 1st cohotr~~
~~John Scott, Colonel (artillery), 2nd cohort~~
~~Willard Snow, Major, 1st Battalion, 1st cohort~~
~~Ira Eldridge, Major, 2nd Battalion, 1st cohort~~
~~Andrew Lythe, Major, 1st Battalion, 2nd cohort~~
~~Henry Harriman, Major, 2nd Battliion, 2nd cohort~~
~~Edward P. Duzette, major of military music.~~

April 29, 1849: On the 29th, in conversation with my counsellors and the Twelve. (The following two sentences not to be printed without President Brigham Young's sanction. George A. Smith) I

gave it as my opinion that the earth did not now dwell in the sphere in which it did when it was created, but that it was banished from its more glorious state or orbit of revolution for man's sake. Also that I did not think the tides were by the influence of the moon, but as the beating of a man's heart, the earth being a living body. Elder Parley P. Pratt inquired what was strictly right as to the association and connection of a man with his wife. I replied that if we had not been brought up in gentile superstition, it would have been right for us to associate equally with all our wives, or as we chose about it. But now it was wisdom to not forsake the wives of our youth, who dwelt in our bosoms while we and they knew not the things of God's more perfect law; for the others, who never enjoyed that constant society, could better endure the distant association than if they had enjoyed the greater familiarities, and better than the first wives could, to many of whom it would be worse than death for their husbands to withdraw from them. As to connection with them, I thought to be strictly right would be to not unite with a woman, in view of impregnation, till seven days after the cessation of the menstrual discharge, in order for the most healthy procreation of our species. Also, that after childbirth, if delivered of a son, the woman should continue forty days in her purification, and if of a daughter, she should be seventy days separated as unclean for a man. As to sexual connection during pregnancy, just as they please about that, they could suit themselves. I also said there were things which I must teach the females, to prepare them for the presence of God, when I could get a place to do it in. I mentioned my intention to send Brother Joseph Toronto to his native country (Italy) and with him some one to start the work of gathering from that nation.

April 30, 1849: On the 30th I signed the following Memorial, to which 2270 signatures were appended: —

Memorial

To the Honorable the Senate and House of Representatives of the United States of America in Congress assembled.

Preamble.

Whereas, your Memorialists are residents of that portion of North

America commonly called eastern California, or are emigrating thither; and,

Whereas, we are so far removed from all civilized society and organized government, (say about one thousand miles equidistant on the four point of the compass,) and also by natural barriers of trackless deserts, everlasting mountains of snow, and savages more bloody than either, so that we can never be united with any other portion of the country, in territorial or state legislature, with advantage to ourselves or others; and

Whereas, the soil is so sterile, that it is with the utmost exertion the laborer can procure a subsistence, and the markets so distant, that merchandize is obtained at the greatest expense; and

Whereas, with all the difficulties of a new, interior, desert country, the straggling Indians have already commenced their depredations on our flocks and herds; and

Whereas, we have done more, by our arms and influence, then any other equal number of citizens to obtain and secure this country to the government of the United States; and

Whereas, a large portion of this Territory has recently been ceded to the United States;

Therefore, we respectfully petition your honorable body, to charter for your Memorialists, a Territorial Government of the most liberal construction authorized by our excellent Federal constitution, with the least possible delay, to be known by the name of DESERET; including and covering all lands and waters, with all privileges, immunities, and advantages thereunto belonging, lying between Oregon and Mexico, and between the Sierra Nevada and the 27° W. L., or more particularly bounded and described as follows, to wit, commencing at the Rio Grande del Norte, at its crossing of the 32° N. L. (or the northern line of Mexico), thence running west on the 32° (or the northern line of Mexico), to the Pacific Ocean; thence along the coast northward to the 42° W. L., thence on said 42° to the Sierra Nevada; thence continuing along the summit of the Sierra Nevada, or snowy mountains, to the 42° N. L.; thence running east by the southern boundary of Oregon to Green River; thence northerly up the main channel of Green River to the 43° N. L.; thence east on said degree to the 27° longitude, west of Washington; thence south along said degree to 38° N. L.; thence west on said degree to the Rio Grande del Norte; thence southerly down the main channel of said river, to the place of beginning.

And your Memorialists will ever pray.

From reports made by the bishops of the several wards, it ap-

pears that the houses in the city at this time numbered about 450, in North Mill Creek 47, and in South Cottonwood 53.

May 1849

May 1, 1849: ~~On the first of May George B. Wallace brought to the office a new made adobe of red clay, much resembling brick, and apparently a superior article to those made last year.~~

On the 1st of May, I desired Joseph L. Heywood to write a letter to Brother William Rowley for casts of Joseph and Hyrum.

May 2, 1849: On the 2nd, President Willard Richards concluded a letter to Col. Thomas L. Kane, of Philadelphia, informing him of the views and feelings of the people of the valley in relation to their application to Congress for a territorial form of government; authorizing him to extend, if consistent, the proposed northern boundary line of the territory to latitude 43° north, and to modify the eastern line, and the lines extending to the Pacific coast, as might seem expedient or necessary; and also requesting him to co-operate with Dr. John M. Bernhisel, in endeavoring to obtain the favorable action of Congress in the matter.

The First Presidency gave Dr. Bernhisel the following letter of introduction: —

Great Salt Lake City, May 2,1849

Honorable Stephen A. Douglas.

Dear Sir,

With a pleasing remembrance of our former acquaintance, and the philanthropic feelings you have ever manifested towards us as a people, we take the liberty of introducing to your most favorable consideration, our highly esteemed friend, Dr. John M. Bernhisel, late of the city of New York, whom you will find a gentleman worthy the attention of nobles.

Dr. Bernhisel visits Washington, as the duly accredited delegate of the citizens of the Great Salt Lake Valley and is the bearer of their petition to Congress for a territorial government in the mountains, and any assistance or attention you shall render him will meet with a cheerful response in the hearts and acts of a grateful people, when opportunity shall offer.

We have recently understood that Judge Douglas presented a petition, or bill, for the territory of Nebraska, east of the mountains, but in true Yankee dialect, we are emphatically the backwoodsmen of the age, and consequently have learned but little concerning the progress or prospect

of the bill; but in event the boundaries of the two contemplated territories should come in collision, and your bill not yet passed, we solicit an interview with Dr. Bernhisel, when, we have no doubt, you will arrive at an amicable adjustment, and will be enabled to rest upon a course that will enable each party to be useful to the other in the accomplishment of their objects.

With the highest considerations of the generous feelings of your nature, and your exulted principle of action, we beg leave to subscribe ourselves your friends and cooperators in every good word and work.

Most respectfully,
Brigham Young.
Heber C. Kimball.
Willard Richards.

May 3, 1849: A mail of 31 letters was made up on the 3rd, for the States, and, with the Memorial to Congress, confided to the care of Dr. John M. Bernhisel. President Willard Richards blessed him in the name of Israel's God. I sent a letter to Charles Shumway and company, who had started for the Upper Platte ferry, instructing them to tarry until all the men and wagons arrived, that were going east.

May 4, 1849: On the 4th I accompanied Dr. John M. Bernhisel and Lorenzo D. Young about three miles up the canyon, on their way to the States.

May 5, 1849: The Nauvoo Legion met on the temple block to train on the 5th. Six companies of foot and three of horse attended. After training, the whole force marched to the stand and were addressed by Brig. Gen. Jedediah M. Grant.

May 6, 1849: I met with President Willard Richards and the Twelve on the 6th. We spent the time in interesting conversation upon old times, Joseph, the plates, Mount Cumorah, treasures and records known to be hid in the earth, the gift of seeing, and how Joseph obtained his first seer stone, the driving from Missouri, angels visiting the earth, Joseph's death, place of burial, and resurrection. I stated that I felt it would not be long till we would have him again. We also conversed upon sending elders to Italy and China.

A conference of the Potawatomie saints was held, on the 5th and 6th, in the new log tabernacle on Pigeon Creek, Elder George A. Smith presiding. This tabernacle was built mostly of oak logs, hewn on the inside, with a puncheon floor, and a roof of oak lap shingle,

exposed a foot or more to the weather. The building was 53 by 32 feet, while in the center of each side was an extension of about 16 by 14, the ground plan thus taking the form of a Greek cross.

May 7, 1849: On the 7th, George D. Grant and company started out after the Indians, who had stolen some horses.

About this time, elders Orson Hyde, George A. Smith, and Ezra T. Benson fitted out from Kanesville, three ox wagons for this city, with church property, including a carding machine, printing press, type, box of cases, glue, stationery, printing ink, 872 bundles of paper, and forwarded them under the care of Howard Egan. Brother Egan also carried a mail to the valley.

May 12, 1849: I attended council on the 12th. A letter was read from Louis Vasquez, which was brought into the city the day before, and dated, Black's Fork, May 8. The letter stated that Barney Ward and two other men had been trading with the Bannock Indians, and that an Indian with two horses and some bear skins left the village to go with them, but he was subsequently found murdered below the junction of Ham's and Black's Forks. Mr. Vasquez wished to know how many horses Ward had brought into the valley, and stated that the band of Indians were much incensed and talked of coming to the valley to war upon us. I observed — "I believe I know that Old Bridger is death on us, and if he knew that 400,000 Indians were coming against us, and any man were to let us know, he would cut his throat. But Vasquez is a different sort of a man. I believe Bridger is watching every movement of the Mormons, and reporting to Thomas Benton at Washington. That letter is all bubble and froth. It is good for us. Every particle of the wrath of man is handled by the Almighty, and will operate to our advantage in the end. We should be prepared for all emergencies with the Indians or whites. As for the old Indians now alive entering into the new and everlasting covenant, they will not do it, but they will die and be damned. How long does it take to train a white man? We have been training eighteen years. And how much longer an Indian? They will not be converted in many years. Men who want to get knowledge, you can't drive away from us. You can't whip them away. Stay at home and mind your own business, and the Indians will do the same. And if they come and are not friendly with us, put them where they

won't harm us. If we stay at home, they will send their children to our schools. I am opposed to James Emmet's method of converting Indians — he and his company never washed their hands or faces for months. I recommend the herding of horses. We are scattered all over the valley, men, women and children. The Indians would rather have our horses than us. If those Indians believed that Barney Ward had stolen two of their horses, and they could get them back, and two or three more, they would dance for joy.

The council resolved that a company of men be appointed, to start as early as convenient, to explore the region near the north point of the (Oquirrh) Mountains west of the valley, to ascertain its adaptation for farming purposes, and also the most suitable point to establish a manufactory of salt.

May 13, 1849: On Sunday, the 13th, in public meeting. I inquired how many horses Elijah (Barney) Ward brought into the valley. I expressed my conviction that Bridger and the other mountaineers were the real cause of the Indians being incensed against us, if they were so. I also warned the people to be prepared to herd their horses, to rig their cannon, and etc.

~~Dimick B. Huntington made a statement concerning the chiefs Walker and Elk and the Utah Indians. I directed a letter to be written to Walker, which was delivered to the care of Huntington.~~

By request of Walker, I also sent a letter to Thomas L. Smith, Bear River Valley, asking him to inquire among the Snake Indians for Te-emp's wife and child, who went among them some time previous, and if successful in finding them, to send them to me by Mr. Isaac Brown, that they might be restored to Walker; also to hunt up Patsowett's squaw, that went away with the Shoshone Indians, and send her at the same time.

May 18, 1849: Dimick B. Huntington wrote me from Utah Valley, under date of the 18th, that the Indians were very numerous at the settlement, and that numbers were coming in from all quarters, but that they appeared very friendly.

May 19, 1849: I answered Huntington's letter, on the 19th, urging him and the brethren there to finish their fort forthwith, to keep

continually on their guard, and not to admit the Indians inside their fort, unless it were a few at time, and then not armed. I stated that the brethren could not be too cautious, nor too much prepared for defence, for they might be deceived by the apparent over kindness of the Indians, and at an unguarded moment might suffer loss.

May 21, 1849: On the 21st, Almon W. Babbit left Kanesville with the mail for Great Salt Lake City. He had with him six men, 12 [-] and several horses.

May 26, 1849: I attended council on the 26th. Charles C. Rich reported having seen Mr. Tucker, who stated that he had seen the Bannock Indians. The Indian (reported killed) was alive and well at Fort Hall, but another Indian had been killed beyond Fort Bridger, and there was no doubt that Bridger's men killed him. [-] stated that Ward said no Indian travelled with him. Parley P. Pratt reported that he had not found men to go to Green River ferry.

Thomas L. Smith, a mountaineer, wrote me from Bear River Valley, offering to sell me two or three hundred dollars in small coin, for change, as he had heard it was scarce with us, and take our currency for the same, and he would trade his skins, furs, robes, and etc. with us. He also stated that he with much difficulty restrained the Indians from killing Mr. Tucker, on account of the report of Bridger and Vasquez.

Charles C. Rich and Daniel H. Wells, of the Committee on Military Affairs, made the following report to the council, which was adopted: —

They have organized the Nauvoo Legion, as follows: — To consist of [blank] men, divided into two cohorts, four regiments in a cohort, two battalions in a regiment, and five companies in a battalion, and commanded by a major general.

The first cohort consists of mounted men, and is commanded by a brigadier general.

The second cohort consists of footmen, and is also commanded by a brigadier general.

At an election, held at the stand in accordance with previous notice, on the twenty-eighth day of April last, —

Daniel H. Wells was elected major-general of the legion.

Jedediah M. Grant was elected brigadier-general of the first cohort.

Horace C. Eldridge was elected brigadier-general of the second cohort.

They have organized eleven companies, six of horse and five of foot; which are organized into four battalions for present purposes, composing two regiments.

The six horse companies constitute the first regiment of the first cohort.

John S. Fullmer has been elected colonel of the first regiment, first cohort, and Willard Snow major of the First Battalion of said regiment.

George D. Grant, captain of the first company of said battalion.

William K. Kimball,	first	lieutenant	”
James Fergerson,	second	”	”
Ephraim Green,	third	”	”

This is a company of life guards, designed to protect the city and vicinity from Indian depredations, and consists of [blank] selected men.

Daniel C. Davis, captain of the second company of said battalion.

Nelson Higins,	first	lieutenant	”
Joseph W. Young,	second	”	”
Anson Call,	third	”	”

This is a company of mounted dragoons.

Samuel Thomson, captain of the third company of said battalion.

[blank]	first	lieutenant	”
[blank]	second	”	”
[blank]	third	”	”

This is a company of mounted dragoons.

Ira Eldredge, major of the Second Battalion.

Benjamin F. Johnson, captain of the first company of said battalion.

Hosea Stout, first lieutenant ”
John Allger, second ” ”
John C. L. Smith, third ” ”

Company of mounted men.

James T. L. Allred, captain of the second company of said battalion.

P. R. Wright, first lieutenant ”
Erastus Bingham, second ” ”
John Steele, third ” ”

Mounted company.

John Brown, captain of the third company of said battalion.

Albert Carrington, first lieutenant ”
Joseph Matthews, second ” ”
John D. Holliday, third ” ”

Pioneer and exploring company.

John Scott, colonel of the First Regiment of the second cohort.

Andrew Lytle, major of the First Battalion of said regiment.

Jesse P. Harmon, captain of the first company of said battalion.

Shadrach Roundy, first lieutenant ”
Isaac Morley, second ” ”
Phineas Richards, third ” ”

This company consists of men, who are Silver Greys over fifty years of age.

Daniel Tyler, captain of the second company of said battalion.

[blank space] first lieutenant ”
Dorr P. Curtis, second ” ”
Charles Shumway, third ” ”

This is the first artillery company.

Daniel Carn, captain of the third company of said battalion.

Truman O. Angel, first lieutenant ”
William M. Leman, second ” ”
James Beck, third ” ”

This is the second artillery company.

Henry Harriman, major of the Second Battalion of said regi-

ment.

George B. Wallace, captain of the first company of said battalion.

J. A. Stratton,	first	lieutenant	”
Jacob Gates,	second	”	”
Jonathan H. Holmes,	third	”	”

This is a company of Infantry.

Edmund Ellsworth, captain of the second company of said battalion.

Henry P. Richards,	first	lieutenant	”
Joseph A. Young,	second	”	”
Lyman L. Rockwood,	third	”	”

This is the Juvenile Rifle Company, and consists of young men under eighteen years of age.

Charles C. Rich,
Daniel H. Wells,
Committee

May 27, 1849: In public meeting, on Sunday the 27th, I addressed the people on present and temporal salvation, I also remarked — “Every man, woman, horse, and ox should rest one seventh part of the time. It is a day of rest, that the people do not labor themselves to death. When you have labored thus six years, then let every foot of land rest a year. Don’t work your horses or oxen for a whole year. And when you have continued thus six times, then rest seven years. That is for man. Assemble yourselves one day a week.”

I attended council, with presidents Heber C. Kimball and Willard Richards, the Twelve, several presidents of seventies, and others. Alexander Williams presented the subject of trading with the Indians, and asked permission to trade regularly with them. He said Walker wanted to trade with us, and he (Williams) promised to furnish him all he wanted next fall, and to take all his furs and skins. Wanship was gone to the Snakes. Walker said, kill the Utes. Powder could be got at Bridger for 75 cents, and lead for 25 cents per lb. He expected Walker would be here next Saturday. Walker said he looked upon this people as his fathers, mothers, brothers, and sisters, and that none of his people should meddle with our cattle any way. Bridger told Walker we had killed a Ute, but they

were satisfied that Bridger lied.

The council decided that Alexander Williams and Dimick B. Huntington should have the privilege of trading with the Indians for the community, and that all other persons should be prohibited, under fine, also that the traders be paid double wages when so engaged.

John S. Higbee wished to be relieved from the presidency of the settlement in Utah Valley, as his family was here, and he could not well undertake two places. His request was granted and Isaac Higbee was appointed to succeed him in the presidency named.

It was resolved that elders Charles C. Rich and Addison Pratt, the later on his way to the Pacific islands, should prepare to start for the western coast by the first of July, if possible; also that George Langley should go with Elder Rich to the Pacific coast, and George Pitkin, Jonathan Crosby, Joseph Busby, John L. Smith, and John Eldridge should go to the Pacific islands on missions.

Elder Parley P. Pratt stated his circumstances and said he was prepared to go or stay. I said I did not feel by the Spirit to put it upon Brother Parley to go so soon. Brother Addison Pratt could tell the islanders a few things, and, with the brethren we would send with him, do all that was wanted immediately. I told Parley P. Pratt that I wanted him to visit Chili on his route. I also stated that I wanted to settle a colony in Walker's valley next season and send another down to the Gila River to raise cotton and sugar cane.

Charles Shumway wrote from the Upper Platte ferry, that his company arrived there on the 27th, raised their boats, and found them in good order. Brother Hambleton, having got out of sight of the wagons, was assaulted by four Crow Indians, who pulled him from his horse, took possession thereof, with the saddle and bridle and gave him a bow and three arrows in exchange. Lorenzo Young, Dr. Bernhisel, and Shadrach Holdaway had passed on for the States.

May 29, 1849: On the 29th the first company of emigrants for the California gold mines reached the ferry who stated that the road thence to the Missouri River was lined with emigrant wagons for the same destination. Thomas Williams left Fort Bridger, with two men, and he was robbed of his horses, arms, and ammunition

by some Crow Indians, who gave the party three small ponies in exchange.

May 30, 1849: I attended the bishop's meeting on the 30th. It was agreed that three wards at a time should furnish necessaries for the public sacrament, and that all the wards should furnish in their turn, beginning with ward number one. I observed that I wanted the bishops to see that every man wrought his tenth day on tithing. The bishops should be with them, and if any one failed, know who it was. Some intended to slip along without paying their tithing, but there would be a time of reckoning. I advised the bishops to employ masons and stonecutters to work constantly, and employ other men to do private work. I requested all to be punctual to work their regular day.

This spring the cholera was very severe and fatal on the Mississippi and Missouri rivers, and in other parts of the United States. Boats were disabled by the loss of hands and compelled to tie up. Some little towns on the Missouri were nearly desolated. A considerable number of our brethren and sisters emigrating up those rivers fell victims to the destroyer. Sixty deaths occurred on board the steamboat *Mary*, passing from St. Louis to Kanesville, the passengers consisting mostly of emigrants from England and Wales, under the charge of Captain Dan Jones. A few of this company died after arriving at Kanesville. Thus are the words of the Lord by the prophet Joseph fulfilled, as recorded in the following extracts from the Book of Doctrine and Covenants, pages 228, 229:

> Behold, there are many dangers upon the waters, and more especially hereafter, for I, the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters.
>
> Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And, as I, the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that

they come not in journeying upon them, lest their faith fail, and they are caught in her snares; I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree.

June 1849

June 2, 1849: On the 2nd of June, Dimick B. Huntington called to see me, with three Indians — Grosapeen, brother to Walker; Tobiob (the clouds), a Ute, brother to Walker; and Antars, delegate from Big White Eye, chief of all the Utes between Uintah and Taos.

Huntington said the Yampa Utes and Arapahoes were at war.

I stated that we would let them have some cattle by and by in trade. We were glad to see them in peace. We would be their brothers and we wanted them to be our brothers.

Antars said Good.

Huntington remarked that Walker said the waters were his, and he and his Indians wanted to acknowledge me as their father, and did not want me to throw them away. They were going to hunt skins and then trade with us. The snow had killed Sowiett's horses. It was three feet deep. In one days ride there was plenty of antelope.

I met with the council. A petition of Archibald and Robert Gardner, for the privilege of building a sawmill near the forks of Mill Creek, was granted, reserving the right of way for all persons and teams into and out of the canyon.

The council resolved that John Barnard Sen., S. Willis, James C. Sly, Dr. Morse, and Dr. Ezekiel Lee should go to the south pass to examine for gold.

John Albiston, patriarch, died of a fourth stroke of palsy, at Ashton under Lyne, England. He was ordained a patriarch, April 6, 1841, at Manchester, under the hands of several of the Twelve, I being mouth. The last few years of his life are described as one scene of poverty and crosses, and trials of an afflicting nature, which he bore with the greatest patience and resignation. To the last, he bore a faithful testimony to the truth.

June 3, 1849: On the 3rd, James Brown and Thomas Frazier were tried before the bishop's court, on a charge of running their horses in the streets the day previous, and thereby running over and

injuring David Ellsworth's child. They were fined $25.00 each and necessary expenses of the childs injury, $5.00 to begin with.

June 4, 1849: A fire broke out in Mill Creek Canyon on the 4th, and burnt a great amount of timber.

June 9, 1849: On the 9th, I rode to James Rawlin's, southeast corner of the big field, Mill Creek ward, to hear a trial before Bishop Joel H. Johnson, between James Rawlins and Robert Owens. I examined the land in dispute, and laid off a road through Owen's fraction lot, 10 feet wide at the corner where it joined the creek, and one rod wide through the balance of his lot for Rawlins to go to his ten acre lot, also recommended that both parties join to build a bridge across the creek and that Father Rawlins build a bridge across the ditch.

June 10, 1849: On the 10th, I met with presidents Heber C. Kimball and Willard Richards, the Twelve, and several presidents of seventies. I instructed Brother Jedediah M. Grant to call up Moses Martin before the presidency of the seventies, that he might give an account of himself, and if certain charges were sustained against him, to cut him off, and write to Elder Orson Pratt concerning it.

It was voted that Chauncey W. West, James (S.)Brown, John Eagar, and Sidney Alvarus Hanks go on a mission with Addison Pratt to the Pacific Islands and [blank] Tompkins, Benjamin F. Johnson, and Francis M. Pomeroy go to the Pacific coast with Elder Charles C. Rich. The persons in all appointed to accompany Elder Charles C. Rich to the Pacific coast were George Langley, Benjamin F. Johnson, Francis M. Pomeroy, and [blank] Tomkins. Those with Addison Pratt to the Pacific islands were George Pitkin, Jonathan Crosby, Joseph Busby, John L. Smith, John Eldridge, Chauncey W. West, James Brown, John Eagar, and Sidney Alvarus Hanks. The appointments of some of these brethren were afterwards countermanded, owing to the heavy emigration of gold diggers to California.

I advised those who had families, to leave them on the coast at some rendezvous, and afterwards send from the islands for them. I also said that when the First Presidency ordered a thing they need not ask any questions, but do just as they were told, and that ended

it right off.

The bishops met and agreed to build a fence for the church farm.

June 11, 1849: Caleb Baldwin died of chill fever, in Great Salt Lake City, on the 11th. He was born in Orange County, N. Y., in 1791. He served as an ensign under Captain Charles Parker, in the war of 1812. He was baptized into the church by Elder Parley P. Pratt, November 14, 1830. Brother Baldwin was in the Battle of the Blue, Jackson County, Missouri, and was driven out of that county with the saints. He was in prison with President Joseph Smith and others at Liberty, Clay County, Missouri, When the prisoners were detected in trying to make their escape by cutting a hole through the walls of the jail, and Judge Tillery, the jailer, was about to have them ironed, and chained to the floor of their cell, Brother Baldwin said to him — "Judge Tillery, if you put these chains on me, I will kill you, so help me God." The judge left without putting on the chains. Brother Baldwin emigrated to this valley in 1848.

June 12, 1849: On the 12th, a company of nine men under Captain Andrew L. Lamoreaux, left the valley for Green River, to trade, and to ferry the California and Oregon emigration over that river. The company took wagon-makers and blacksmith tools with them.

June 14, 1849: I met in council on the 14th, with presidents Heber C.Kimball and Willard Richards, and elders John Smith, John Taylor, Newel K. Whitney, Jedediah M. Grant, Isaac Morley, and Dimick B. Huntington, and Walker, the Utah chief, and twelve of his tribe.

~~Walker asked for some tobacco~~, and I gave him some.

Dimick B. Huntington said — Walker wants us to go down to his land and make settlements. He wants to know how many moons before we will go and build at his place. He will do what we want him to do. Coming down yesterday, by American Fork, he remarked that the Piedes said that Americans and Mormons would come in their midst. Walker and his people manifest of very friendly feeling towards us. They have more idea of God than I was aware of. Their

tradition is that God cut a man in two — the upper part remained man, the lower part was made into woman.

When Walker had filled his pipe, he offered the Lord the first smoke, pointing the pipe and stepping towards the sun. Walker then smoked it and passed it round the ring by the right hand to Heber C.Kimball, who smoked. It was then passed by the left to me and the rest of the company, ending with the Indians.

Dimick B. Huntington acted as interpreter.

Walker said — I am friendly with the Snakes, they are at peace, and I can go among them. A few of the Snakes and Timpany Utes will not hear. I never killed a white man. I was always friendly with the Mormons, as I hear what they say and remember it. It is good to live like the Mormons and their children. I do not care about the land, but I want the Mormons to go and settle it.

Brigham Young — We shall want some of your men to come and pilot some of our men through to your place in the fall. We will school your children here, if they will be willing to go to school. In six moons we will send a company to your place. We have an understanding with Goship and Wanship about this place. It is not good to fight the Indians. Tell your Indians not to steal. We want to be friendly with you. We are poor now, but in a few years we shall be rich. We will trade cattle with you.

Walker — That's good.

Brigham Young — We will build a house for you, and teach you and your tribe to build houses for yourselves. You can pay us your own pay.

Walker — My land is good, no stones, but high timber and plenty of it.

Brigham Young — We will raise grain for you till you learn to raise for yourselves. We will trade you ammunition to hunt with, till you can raise grain. We will take sheep and teach your women how to make blankets. We want some of you to learn to read the Book of Mormon, that you may know of your forefathers.

Walker — All the Utes want the Mormons to go. They all love them. There are but a few here. We have no game now.

Brigham Young — You must raise cattle, instead of depending

on game.

Dimick B. Huntington — They live on thistle tops.

Brigham Young — You must raise all you want in cattle, sheep, and hogs. We will teach you, so that in a few years you can have plenty.

Walker — Do you want to trade cattle for horses now?

Brigham Young — I will give you a bull, if yours is not alive.

Walker — Mine is alive and doing good business.

Brigham Young — In six moons we will send men to look out the ground, probably in three or four moons. We want to go where there is no snow.

Walker — That does me good.

[Brigham Young] — I inquired about the California Gulf and country.

Walker said — I have been to California. If you go south, there is no grass. It is best about the Salt Mountain. From my house, not a sleep.

Brigham Young — We want to settle near Little Salt Lake.

Walker — Beyond the mountain, plenty of streams. From Salt Springs, over a mountain, lots of timber. Then next sleep, good land, plenty of timber and good grass. All my land clear. The Timpany Utes killed my father four years ago. I hate to have you stay on this land. If you come on my land, my people shall not steal your cattle, nor whip them. I want the Mormon children to be with mine. I hate you to be on such poor land. When Patsowett heard that the Mormons had killed his brother, he told the Indians to stop killing. He is not mad, but glad. It is not good to fight, it makes women and children cry. But let women and children play together. I told the Piedes, a great while ago, to stop fighting and stealing, but they have no ears.

The pipe was again passed round, after which the conversation was resumed.

Walker — One of these days Sowiett is coming. He wants the Mormons to go among his people.

Brigham Young — I want him to come. I don't want to kill another Indian, but they dared us to do it.

Walker — We want you to hunt Patsowett's wife.

Brigham Young — I wrote to Wanship and Smith, both of them.

Walker — I want the Mormons to give forty charges of ammunition for a heavy buckskin.

Brigham Young — Grant has given 10 or 12 charges. Bridger up to 25. 30 are enough, as scarce as it is now.

Walker — From 10 to 12, then big heavy ones up to 30 and 40.

Brigham Young — We should make most by giving 10 for small, 15 and 20 for larger, 30 for good ones, and 40 for big buckskins.

Walker — Good.

Brigham Young — We ought to buy all. Do your people want hats?

Walker — They all want hats.

Brigham Young — When you are ready to go, peace, a good peace, go with you. If we settle the land, we want good peace, that our children can play together.

Walker — Good.

The council then concluded.

I gave the Indians half an ox, and the people commenced trading with them.

Near this time Mons. Cabet bought the walls of the Nauvoo Temple, the arsenal, and about eleven acres of ground in the city of Nauvoo, for the use of his association of French communists, or Icarians.

June 15, 1849: On the 15th, Thomas L. Smith wrote me from Bear River Valley, that the Bannock Indian whom Bridger and Vasquez had reported killed by Elijah (Barney) Ward, was alive at Fort Hall, but that a Snake Indian had been killed. Mr. Smith also stated that he did not think Bridger or Vasquez had killed the Indian, for those persons were not brave enough, but they might have caused it to be done, to bring on a fuss between the Indians and our people, Bridger and Vasquez being jealous of them trading

with the Indians.

June 24, 1849: On Sunday, the 24th, in public meeting. I proposed that we build a shade of boards to protect us from the weather, that it be ready by July 24, and that we then have a celebration and a dinner. In regard to the rush of emigration from the States to the California gold mines, I observed: —

> There are many of our brethren in the gold mines — they have a right to it. And now the United States have a puke. They will be willing to empty their purses for a morsel of bread. I say go ahead, Mormons, but don't come back again. Some will stay there, for it will be a complete slaughter yard. Saints, lay up your treasures in heaven, where moth and rust cannot corrupt. Finite man does not understand it. Mankind can't destroy or decompose the gold. Ye who go to the gold mines, get gold, but take care of the thieves who steal. If saints love gold, they will be damned. You who know not God, I say, get gold, prosper on as long as you can. We found the gold for them. I would as soon as not give it out as a prophecy, it will prove a curse to the United States, and not a blessing. If I were to walk on streets of gold, and had not a morsel of food, I should be cursed. I had better have a cup of this City Creek water, than a mountain of gold. There is gold enough here. I won't look for it, and you can't find it. Thousands passed over the gold in California, but never knew it was gold until a Mormon told them. I could tell some of my old New York neighbors where there is more gold than all their mules could carry. That vein will run out when it has accomplished its end. It is dispersed throughout the earth, but who brings it on the earth? Who makes the wheat grow yonder? Or the grass on yonder mountains? He that will let gold corrupt his heart is a fool, for he who organized them can bring it where and when he pleases.
>
> We shall have a host of a community here, and it will not do to see them starve. If our neighbors come from the States, we must feed them. Let us have something for them to eat. We did not expect to meet civilization here, but they come and we must feed them, for they expect civilization here. All is right.

General John Wilson, Indian agent for the territory acquired from Mexico, being near Fort Kearney, on his way to the field of his duties, when Dr. Bernhisel passed enroute for Washington, voluntarily furnished the doctor with letters of introduction to

Governor John Young, of New York, and Hon. Truman Smith, U. S. senator from Connecticut.

I introduce the following testimony concerning the treatment of emigrants to California by the people in the valley: —

Great Salt Lake City, June 25, 1849.

This is to certify that we, the undersigned, members of the Delaware Mining Company from Ohio, when passing by the south side of the Platte River, met Jacques Rouvel Brunette, a resident of Fort Laramie, about 180 miles east of his said fort, who informed us that the Mormons had instigated the Indians to be unfriendly to all emigrants on the south side of said river; and that they were bad men. But we found the Indians friendly, and we firmly believe his statement to be false; and as he said he should report it to government, we sign this in favor of the Mormons in the Salt Lake Valley, from whom we have received universal kind treatment.

Andrew Mc Ilvain
L. B. Harris
Daniel Plotmer
A. G. Hinton
James A. Barnes
Simpson Laid
Joshua D. Breyfogle
Josephus McClead
John C. Murphey
Simeon Badley
Israel Breyfogel
R. Cadwalader
Samuel High
P. Knight Gault
A. C. Moses
L. Coldren
E. R. Moses
James Hinkle
James Edelman
Evan Evans
Jedh. Allen
John F. Stimmel
Daniel A. High
Irwin Boynton
Robert Cunningham

June 29, 1849: On the 29th the officers of the Nauvoo Legion met for drill.

In consequence of the scanty harvest of 1848, breadstuffs and other provisions became very scarce in the valley, and many of the people were necessitated to eat raw hides, and to dig sego and thistle roots for months, to subsist upon. The thistle roots proved of highly diuretic nature. Those persons who had, imparted measurably, to those who had not, so that all extremity of suffering from hunger was avoided.

July 1849

July 1, 1849: On the 1st of July the brethren in public meeting voted to build a shade or bowery of posts and boarding 100 by 60 feet, which would require upwards of 7000 feet of lumber to cover it once.

July 2, 1849: The General Assembly of the Provisional State of Deseret met in Great Salt Lake City, on the 2nd, 3rd, and 5th. The House also sat on the 6th, and the Senate on the 9th. Willard Snow was elected Speaker of the House.

July 3, 1849: In the House, on the 3rd, the Speaker administered the oath of office to the governor, lieutenant-governor, secretary of state, auditor of public accounts, and treasurer.

July 5, 1849: On the 5th, in joint session, Almon W. Babbit was elected delegate and representative to Congress.

July 6, 1849: The House, on the 6th, adopted the following Memorial, in which the Senate concurred on the 9th: —

To the Honorable Senate and House of Representatives in Congress assembled:

Your memorialists, members of the General Assembly of the State of "Deseret", would respectfully lay before your honorable body the wishes and interests of our constituents, together with the reasons and design of our early organization as a civil government; to which the consideration of your honorable body is most earnestly solicited.

Whereas the history of all ages proves that civil governments, combining in their administration the protection of person, property, character, and religion, encouraging the science of agriculture, manufactures, and literature, are production of the highest, happiest, and purest state of society; and

Whereas all political power is inherent in the people and governments, to be permanent and satisfactory, should emanate from the same; and

Whereas the inhabitants of all newly settled countries and territories, who have become acquainted with their climate, cultivated their soil, tested their mineral productions, and investigated their commercial advantages, are the best judges of the kinds of government and laws necessary for their growth and prosperity; and

Whereas Congress have failed to provide, by law, a form of civil

government for this or any other portion of territory ceded to the United States by the Republic of Mexico in the [-] treaty of peace; and

Whereas, since the expiration of the Mexican civil authority, however weak and imbecile, anarchy to an alarming extent has prevailed; the revolver and bowie knife have been the highest law of the land; the strong have prevailed against the weak; while person, property, character and religion have been unaided and virtue unprotected; and

Whereas, from the discovery of the valuable gold mines west of the Sierra Nevada, many thousands of able bodied men are immigrating to that section, armed with all the implements and munitions of war; and

Whereas strong fears have been, and still are, entertained, from the failure of Congress to provide *legal civil* authorities, that political aspirants may subject the government of the United States to the sacrifice of much blood and treasure in extending jurisdiction over that valuable property; and

Whereas the inhabitants of the State of Deseret, in view of their own security, and for the preservation of the constitutional right of the United States to hold jurisdiction there, have organized a provisional state government, under which the civil policy of the nation is duly maintained; and

Whereas there are so many natural barriers to prevent communication with any other state or territory belonging to the United States during a great portion of the year, such as snow capped mountains, sandy deserts, sage plains, saleratus lakes and swamps, over which it is very difficult to effect a passage; and

Whereas it is important, in meting out the boundaries of the states and territories, so to establish them that the heads of departments may be able to communicate with all branches of their government with the least possible delay; and

Whereas there are comparatively no navigable rivers, lakes, or other natural channels of commerce; and whereas, no valuable mines of gold, silver, iron, copper, or lead having as yet been discovered within the boundaries of this state, commerce must necessarily be limited to few branches of trade and manufactures; and whereas the laws of all states and territories should be adapted to their geographical location, protecting and regulating those branches of trade only which the country is capable of sustaining, thereby relieving the government from the expense of those complicated and voluminous statutes which a more commercial state requires; and whereas there is now a sufficient number of individuals residing within the State of Deseret to support a state government, thereby relieving the general government from the expense of a territorial government in that

section, and in evidence of which the inhabitants have already erected a legislative hall equal to most and surpassed by few, in the older states:

Your memorialists, therefore, ask your honorable body to favorably consider their interests; and, if consistent with the constitution and usages of the federal government, that the constitution accompanying this memorial be ratified, and that the State of Deseret be admitted into the Union on an equal footing with other states; or such other form of civil government as your wisdom and magnanimity may award to the people of Deseret; and, upon the adoption of any form of government here, that their delegate be received, and their interests properly and faithfully represented in the Congress of the United States. And your memorialists, as in duty bound, will ever pray.

The assembly resolved that 2000 copies of the Memorial, together with the constitution, and an abstract of all records, journals, and other documents pertaining to the organization of the state should be printed, and that the president of the United States, the Senate, and the House of Representatives, each be furnished with a copy thereof.

On the 6th, Elder Amasa Lyman wrote me, from Sacramento, that he and his companions arrived at Sutter's Fort, May 25, 45 days from Salt Lake City, by the northern route. The saints in San Francisco still manifested a love for the truth and the work of the Lord, though many of the battalion brethren had become profligate in spending their means, and had contracted confirmed habits of dissipation. Elder Lyman had collected $4,102 in tithing and donations to the church, which he anticipated sending by Brother Thomas Grover, with a company under the charge of Brother Thomas Rhoads.

July 8, 1849: In public meeting on Sunday, the 8th, I addressed the people. The following is a portion of my remarks:—

When we get a printing press, most of the business notices, instead of being given from the stand, will come through another channel, and as we have a mass of business to attend to, we must of necessity, have patience and hear.

Those who wish to work for grain, we want them to work on the church farm, for the same pay as in the States. I propose that wheat be $5.00 per bushel and wages $5.00 per day. Many who are going to the gold mines will have to lodge here next winter.

If the Lord made the world out of nothing, we have got to make

everything that makes us comfortable out of nothing. If we could make worlds out of nothing, we could make gold here out of nothing.

I hope the gold mines will be no nearer here than 800 miles. There is more delusion, and the people are more perfectly crazy on this continent, than ever was the case before, since the days of Columbus. If a man wants food or clothing, a little gold is very useful. Suppose we were all to leave our harvest and dig gold, and have no food, and then the Indians were to make a break on us and drive off our animals, our gold would be a curse to us.

What is the wealth of England? Is it gold? No; if the English had found gold, instead of stone coal, they would have been sunk in degradation. But as it is, they are the nation of nations, their flag, is in every harbor. The sun never sets upon their dominions. Coal, iron, and hard labor have been the wealth, the power, and the strength of England.

Now look at Spain, Mexico, and South America. You who have travelled in those nations, what is their society? Degradation, misery, filth. They have gone into gambling, horse racing, and all manner of iniquity. What has done it? The abundance of their gold and silver.

We are shut of the most miserable part of our community, they are not fit for the society of good men, they are hardly fit for the cellar kitchens of hell. They will black boots and sweep chimneys for others in hell. This very people, after all their mobbings, and drivings, and burnings, would use the gold to oppress their own brethren. It should be used to promote virtue, holiness, and intelligence, and to procure the various good things in the world. But it is employed only for corrupt purposes.

Many people will be glad to run away from those gold mines — men who will be honest will see such a mass of corruption that they will pray to be delivered out of it. You heap up gold in the United States, and they will heap up destruction. That is all right, for the Almighty has an account to settle with that nation, and as God lives it will be overthrown. At Sutter's mill they walked over the gold, they had it in their baskets and in their houses, but they never knew, until a Mormon elder told them, that it was gold. There is no effect without a cause. The Lord revolutionizes the world at his pleasure. He takes up one kingdom and sets down another. He will cause that gold mine to be a destruction to the nation that has cast us out, and that measure will be pressed down and running over, and then the cry will be — "Measure unto them double for what they have done unto my saints." They have been told, for the last eighteen years, that destruction would be upon this nation.

The devil has marshalled his forces to obliterate the work of God. But it is too late in the day, gentlemen. Persecution only gave Joseph Smith power and popularity. Persecution against this people only lifts them up. The only way to destroy this people is to foster them with kindness and get the elders of Israel to lock arms with the devil and to walk into corruption, and they would be induced to walk into every dissolute hole on the earth, and the Priesthood would be taken away. But I thank the Lord for the persecution. We have then the greatest reason to enjoy ourselves, for all hell is boiling over. If you see mobs around you, with bowie-knives and pistols, then I have no fear of danger for the elders, for there would be war, and they would feel almighty and would have no fear. Our enemies might try to take sight at me from sunrise to sundown, and my faith is that they would never see to take a good sight, for they would shoot a little higher, or on one side, unless my work was fully accomplished. Were not Washington and others marked at? Joseph Smith escaped many conspiracies against his life. He lived just as long as the lord let him live. But the Lord said — "Now let my servant seal up his testimony with his blood;" and that sealed up the damnation of the United States, not of individuals, but of the nation.

Now is it for us to love gold, revellings, or drunkenness? No, gentlemen; no, elders of Israel. Take up your cross and prepare yourselves for the regeneration. No man need think he can go through without losses and crosses. He must not have a wife, nor a child, nor gold, that he idolizes. If you elders of Israel want to go to the gold mines, go and be damned. If you go, I would not give a picayune to keep you from damnation.

Joseph Smith hit it exactly when he said there was more glory in building up a city, than in living in one already built up. We were kicked out of Missouri into Illinois, out of the frying pan into the fire, and now they have kicked us right into the middle of the floor. What have been the cogitations of the people in the United States? The mountaineers never thought we could raise grain here. Mr. Bridger said he would give a thousand dollars per bushel for all the corn we could raise in this valley. I knew in the temple of Nauvoo that we could raise grain here.

I have thought, if we could be separated from all society, it would be well; yet, as we are the light of the world, we are set on a hill. We are now on the greatest thoroughfare on the face of the earth. If it were not so, how could they bring us the riches of the gentiles? But don't let it be said justly by any emigrants that they have lost one pin's worth by this

people stealing. The gospel is to make you bad fellows better. But if you don't cease your wickedness and go to work, you can't have any place in our midst. I say to the emigrants, if you catch any man or boy stealing your property, shoot him dead on the spot, and all this people will say, Amen. You shall not be hurt, and if any man or boy ever says that I have counselled him to steal, bring him to me, and I swear by the living God that it is the last time he ever says so.

No man need come here to think he has more influence than I have, for I have more than the poor sneaks ever had. I defy all the nations of earth or hell to make a bigger sink of iniquity than the sectarian world. They revel in their corruption. A man of decency would not be caught in it.

Brethren, we are going to have a state government. There never was a better constitution on the face of the earth than the Constitution of the United States. There is nothing but the people of God could enjoy under it. But the federal Constitution is trodden under foot. All that I am afraid of is that the elders of Israel will forget their God.

I met in council with presidents Heber C.Kimball and Willard Richards, elders Parley P. Pratt, John Taylor, E. Snow, and Daniel H. Wells, and some others. In relation to the brethren who were going to the Pacific islands and the coast, I remarked — "It is the will of the Lord for Addison Pratt to go to the Isles, and Charles C. Rich to the coast, but as to other men going, and lugging their wives, I have not that light, it is in the hands of the Lord. I cannot say it is wisdom to take families. The way is going to be open to communicate every month, and if you ask Brother Brigham — 'Why did you counsel me to go?' I answer, it is because of the importuning of men. When Brother Addison Pratt gets to the islands, he will find the devil is there. I say, you that have families, stay here, and make your families comfortable. I want Brother James (S.) Brown and Hyram H. Blackwell to go with Addison Pratt."

July 15, 1849: On Sunday, the 15th, the saints assembled for public meeting in the new bowery.

July 17, 1849: On the 17th, in company with elders Daniel H. Wells and Charles C. Rich and about a dozen others, I rode out on a trip westward to the Salt Lake. We visited the cave at the point of the mountains, saw many antelope, a wolf, and several birds,

and enjoyed a bath in the briny waters of the lake. After supper we went around the hills, and soon after sundown camped in the next valley, sleeping on the ground. Some Indians were encamped on the west side of the valley, who put out their fires on discovering us. Antelope, cranes, snipes, gulls, and mosquitoes abounded in the valley, which appeared about 25 miles long and 15 wide, and was covered with dry grass. A pile of rocks, like a fort, lay near the center of the valley. On the 18th we started early on our return, bathed at the same place as the day previously, breakfasted, chose a site for a proposed farm of 50 acres and a house, and arrived at the city, having been absent 23 hours.

July 18, 1849: On the 18th Willard Richards, secretary of state, made out a copy of the Constitution of the State of Deseret, Memorial to Congress, and synopsis of the state legislative journal, for presentation to Congress.

July 19, 1849: On the 19th, Aaron F. Farr was set apart, under the hands of Joseph L. Heywood and Albert Carrington, as a counsellor to the bishop of the 17th ward, in the place of John Smith, patriarch, who desired to be released, in consequence of infirmity.

Letters were written to Orson Hyde and William I. Appleby, detailing the news. The following is a portion of one to Elder Hyde:—

July 20, 1849:

Great Salt Lake City, July 20, 1849.

Dear Brother Hyde.

We learn that you have disfellowshipped Brother Babbitt; also that you have come to the wise conclusion to quit eating each other up. Now we do not care a groat about your political differences, but we wish to say to you, do not permit trivial matters to influence you in the least, and never, no never, no never drag Priesthood into a political gentile warfare. Let no religious test be required, or the holy influence and power of the Priesthood be brought to bear in any political question. If the intrinsic merits of all such matters will not furnish argument sufficient for all necessary purposes, then let them go, for it is better that the whole political fabric, corrupt as we know it to be, should totter and go to destruction, than for one saint to be offended.

Brother Babbitt, in accordance with our custom and usage in relation to all of our brethren upon their arrival in the valley, has been baptized, and had all the blessings, powers and priesthood confirmed upon him, that he ever had before. You should consider him restored to fellowship, and receive and treat him as a brother.

We understand that Brother (Oliver) Cowdery has come into the church, and that his feelings are right. We are glad of this, and trust he will evermore be one with us. We would like to have him accompany Brother Babbitt to Washington, and for him to receive assistance from the brethren, through your influence, to accomplish this object.

Use all your influence to push the people together, urge on the emigration with all your power. Consider yourself at perfect liberty to migrate hither another season, and be assured we should be quite happy to see you and yours quietly settled in our beautiful valley. We shall also expect Brother Woodruff, Brother Orson Pratt will tarry in England.

Sometime last spring, about the time that many of the brethren were thinking of going to the gold mines, and it had been suggested to withdraw fellowship from them, if they left the valley contrary to counsel, Brother Brigham says, "I dreamed that I was above the warm spring, on the side of the mountain, with many of the brethren, among whom was Brother Joseph. I proposed sending north to Brown's Fort for some goats I had previously engaged, when at once I discovered that Brother Joseph was missing, and while querying whether he had not gone to Brown's to get some goats, I discovered him coming along the road on the side of the mountain, in a wagon, followed by a large flock of sheep and goats, some of which were very large, white and beautiful, some of middling size and of all sizes, to the smallest dwarf, and of all colors, white, red, yellow, streaked, speckled, and spotted. Some of the wool was very fine and choice, and other coarse, brown, shaggy, and long, at least 18 inches, or long enough to drag on the ground. While gazing on the diversified flock, Brother Joseph jumped out of his wagon and came towards me, when I said, "Brother Joseph, you have got the strangest flock of sheep that I ever saw. What are you going to do with them?" Brother Joseph, looking at me with his pleasant arch smile, replied, "Oh, they are all good in their place."

Several of the brethren went to the mines, but we suppose "they are all good in their place." He that hath an ear, let him hear what the Spirit saith unto the dreamer.

Brigham Young.

Heber C. Kimball,
Willard Richards.

The First Presidency wrote to Oliver Cowdery, congratulating him upon his return to the church, exhorting him to magnify his office by learning his duty towards God and man, and practising according to that knowledge; also desiring his co-operation with Almon W. Babbitt, in endeavoring to obtain the admission of the state of Deseret into the Union.

July 21, 1849: Addison Pratt received his endowments on Ensign Hill, on the 21st, the place being consecrated for the purpose. Myself and elders Isaac Morley, Parley P. Pratt, Lorenzo Snow, Erastus Snow, Charles C. Rich, Franklin D. Richards, Levi Hancock, Henry Harriman, and Jedediah M. Grant being present. President Heber C. Kimball, Bishop Newel K. Whitney, and Elder John Taylor came after the ordinances were attended to. Elders Charles C. Rich and Addison Pratt were blessed by all, President Kimball being mouth.

July 22, 1849: A special conference of the church in Pottawatamie County, was held on the 22nd in the tabernacle, Kanesville, to fill some vacancies occasioned by the departure of elders George A. Smith and Ezra T. Benson for the valley. The tabernacle was nearly filled. The high council was chosen to stand as the legitimate advisers of the presiding officers of the church in Pottawatamie County, and Elder Aaron Johnson was chosen to act as the presiding bishop, to receive the tithing, and with it to provide for the poor. He was a member of the high council, and was to receive his instructions from time to time from that body and from President Orson Hyde.

July 23, 1849: On the 23rd, Walker, the Utah chief, and several Indians, with Dimick B. Huntington, interpreter, called on me. I made an appointment to send south in one month. I advised Walker not to sell his lands, but to preserve them.

Many of the brethren, with their respective bishops, met in the bowery, and put up dinner tables and seats, erected a liberty pole, and prepared the cannon for the celebration of the next day. Some emigrants for California furnished 75 lbs of powder for firing salutes. Captain Tyler and the artillerists were busy in the office, making cartridges for the cannon. In the evening, my flag,

that used to fly from the Nauvoo Temple was hoisted at the east side of the bowery.

July 24, 1849: On the 24th, being the anniversary of the entrance of the pioneers into the valley, the inhabitants were awakened by the firing of nine rounds of artillery, accompanied by martial music. The brass and martial bands were then carried in two carriages through the city, playing alternately, and returning to the bowery by 7 o'clock. The bowery is a building 100 feet long and 60 wide, built on 104 posts, and covered with boards; but for the services of this day a canopy or awning, was extended about 100 feet from each side of the bowery, to accommodate the vast multitude at dinner.

At half past seven, a large national flag, measuring sixty-five feet in length, was unfurled at the top of the Liberty Pole, which is 104 feet high, and was saluted with the firing of six guns, the ringing of the Nauvoo bell, and spirit stirring airs from the band.

At 8 o'clock the multitude were called together by the firing of six guns and by music, the bishops of the several wards arranging themselves in the sides of the aisle, with the banners of their wards unfurled, each bearing some appropriate inscription.

At a quarter past eight the presidency of the stake, the Twelve, and the bands went to prepare the escort in the following order, at my house, under the direction of Lorenzo Snow, Jedediah M. Grant, and Franklin D. Richards: —

Horace S. Eldridge, marshal, on horseback, in military uniform.
Brass band.
Martial band.
Twelve bishops, bearing the banners of their wards.
Twenty four young men, dressed in white, with white scarfs on their right shoulders, and coronets on their heads; carrying in their right hands the Declaration of Independence and the Constitution of the United States, and sword sheathed in their left hands; one of them carrying a beautiful banner, with the inscription —
"The Zion of the Lord"
Twenty-four young ladies, dressed in white, with

white scarfs on their right shoulders, and wreaths of white
roses on their heads; each carrying the Bible and
the Book of Mormon; and one bearing a very
neat banner, with the inscription —
"Hail to our Chieftain."

Newel K. Whitney, bishop, Thomas Bullock, clerk,
John Smith, patriarch, Willard Richards,
Brigham Young, Heber C. Kimball,
Parley P. Pratt, John Taylor,
Charles C. Rich, Erastus Snow.
Daniel Spencer, David Fullmer, Willard Snow.

Twelve bishops, carrying flags of their wards.

Twenty-four Silver Grays, led by Isaac Morley,
patriarch, each having a staff, painted red on the
upper part, with a bunch of white ribbon
at the top; one of them carrying a flag with
the stars and stripes and the inscription —
"Liberty and Truth."

The procession started from my house at nine o'clock. The young men and young ladies sang a hymn through the street, the cannon kept up one continued roar, the musketry rolled, the Nauvoo bell pealed forth its silvery notes, and the air was filled by the sweet strains of the brass band playing a slow march. On arriving at the bowery, the escort was received with loud shouts of "Hosannah to God and the Lamb," which made the air reverberate. While myself, presidents Kimball and Richards, John Smith, Newel K. Whitney, and Thomas Bullock were proceeding down the aisle, loud cheers were given, and "Hail to the Governor of Deseret." On our being seated by the committee on the stand, the escort passed around the assembly, singing a hymn of praise, and then marched down the aisle, and were seated in double rows on each side. The vast multitude were called to order by Jedediah M. Grant, when Erastus Snow offered a prayer of thanksgiving to our Heavenly Father.

Richard Ballantyne, one of the twenty-four young men, in a neat speech, presented to me the Declaration of Independence and the Constitution of the United States, which were received with three deafening shouts of — "May it live for ever and ever."

The Declaration of Independence was read by Erastus Snow, after which the band struck up a lively air.

Thomas Bullock read the following ode, by Miss Eliza R. Snow, which was sung by the 24 young ladies: —

Ode for the Fourth of July.

Shall we commemorate the day,
Whose genial influence has passed oe'r?
Shall we our hearts' best tribute pay.
Where heart and feelings are no more?
Shall we commemorate the day,
With freedom's ensigns waving high,
Whose blood stain'd banners furled away,
Whose rights, whose freedom has gone by?

Should we, when gasping 'neath the wave,
Extol the beauties of the sea?
Or, lash'd upon fair freedom's grave,
Proclaim the strength of liberty?
It is heart-rendering mockery;
We'd sooner laugh 'mid writhing pain
Than chant the songs of liberty,
Beneath oppression's galling chain.

Columbia's glory is a theme,
That our life's warm pulses grew,
But ah! 'tis fled, and like a dream
Its ghost is fluttering in our view.
Her dying groans, her funeral knell
We've heard, for ah, we had to fly;
And now alas we know too well
The days of freedom have gone by.

Protection faints and Justice cowers,
Redress is slumbering on the heath,
And 'tis in vain to lavish flowers
Upon our country's fading wreath.

Better implore His aid divine,
Whose arm can make His people free,
Than decorate the hollow shrine
Of our departed Liberty.

Thomas Bullock read "The Mountain Standard", by Parley P. Pratt, which was sung by the 24 young men and the 24 young la-dies: —

Lo, the Gentile chain is broken!
Freedom's banner waves on high;
List, ye nations, by this token
Know that your Redemption's nigh.

See, amid these Rocky Mountains,
Zion's standard wide unfurled;
Far above Missouri's fountains,
Lo, it waves for all the world.
Freedom, peace, and full salvation
Are the blessings guaranteed,
Liberty to every nation
Every tongue and every creed

Come, ye Christian Sects, and Pagan,
Pope, and Protestant, and Priest,
Worshippers of God or Dagon,
Come ye to fair freedom's feast.

Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew,
All your shackles burst asunder,
Freedom's banner waves for you.

Cease to butcher one another,
Join the covenant of peace,
Be to all a friend and brother;
This will bring the world release.

Lo our King, the great Messiah,
Prince of Peace, shall come to reign;
Sound again, ye heavenly choir,
Peace on earth, good will to men.

Phineas Young read the address of the 24 aged sires in Israel, after which the multitude arose and shouted three times, "Hosannah, Hosannah, Hosannah to God and the Lamb, for ever and ever, Amen" myself leading, and the bishops waving their banners.

The band played a lively air,

Thomas Bullock read the Following "Ode to Liberty", by Miss Eliza R. Snow, which was sung by the 24 Silver Greys, to the tune of "Bruce's Address to his Army": —

Fairest spirit of the skies,
Fairest child of Paradise,
Now Columbia's lawful prize,
Glorious Liberty!
'Twas for thee our fathers sought,
For thy sake our heroes fought,
Thee our bleeding patriots bought,
Precious Liberty.

Never, never cease to wave
O'er the ashes of the brave,
Shield, O shield the patriot's grave,
Flag of Liberty.

While thy banner waves abroad,
All may freely worship God,
Fearless of the tyrants rod,
Sacred Liberty.

Should oppression ever dare
From thy brow the wreath to tear,
Righteous vengeance shall not spare

Thy foes, O Liberty.

Sooner than to bondage yield,
Boldly in the battle field
Let the sons of freedom wield
The Sword for Liberty.

John Young delivered a short address on "Liberty and Truth."

The band played a lively tune.

Charles C. Rich reviewed the scenes of the past two years in the valley, showing that we all enjoyed liberty, freedom, and the pursuit of happiness, as guaranteed by the Declaration of Independence.

President Heber C. Kimball related an account of Father John Young going into the state of Missouri, and being robbed and narrowly escaping death by a lawless band; also of his persecution and death. President Kimball spoke of persons in this valley boasting of their shooting Hyrum Smith, and said they would have shot me and himself, if they could.

I addressed the audience as follows: —

I rise to rejoice with those that rejoice, and, were it beneficial, I could weep for those that do not weep for themselves. It is two years ago this day, since I arrived in this valley. But the multitude of principles, circumstances, and ideas, that now crowd my mind, I shall have to take up lightly. Orson Pratt and Dr. Richards, with a great number of others, had been cutting the roads through the canyons, while I was sick on the Weber River. I met with them here ~~between 4 and 5~~ in the afternoon, and now we commemorate this day. Let us look back to the past. Five years ago most of the Twelve were in the eastern states, and had just heard of the death of the Prophet Joseph, and when they returned to Nauvoo, thousands of men wore mourning on their arms, their heads, and their hearts, and every sister was veiled in mourning — for what? Why in the boasted Republic, the governor, lieutenant-governor, sheriffs, officers and subjects, priests and people, had succeeded in shedding the blood of Joseph and Hyrum, the prophet and patriarch. Did the persecution cease then? By no means. The sayings of the Prophet were verified, that when they had succeeded in killing him, they would next attempt to kill me and my brethren. Two years ago, many of the oldest, whitest headed men now before me, and some of the young

men, were bearing the flag of the United States triumphantly through the states of Mexico. We had to leave the United States because we said that Joseph Smith was a prophet, and the Book of Mormon was true; that is the cause why we are here. It is pure mobocracy that has brought us here. Some of you now before me, went to market in the United States to buy liberty, and you were told that your *blood* was the *price* of *liberty*. Here is Elder Taylor, who went to market to buy liberty, and he was pierced with four balls. They tried hard to get all his blood, but he has a little left this day. There is no gentleman who loves good laws, peace, or society, but loves this people. All good men delight in us as a people, and they delight in truth and righteousness. None but thieves and murderers are afraid of us. Brother Kimball has predicted there would be pestilence, war, distress, and trouble; it is true gentlemen, it is even at the door of the nations of the earth, there is the rapping at the door, and there is one foot in at the present moment. It is Mormonism that has brought us here. I will ask, why was it that Joseph Smith could collect together the highest talents in the nation? Why was it that so much mystery surrounded him? It was because God was with him, and is with us. The interests of the saints, temporally and eternally, are blended together like one man, because the Savior said, "Except ye are one. Ye are none of mine". You cannot destroy the union of the saints. There is no difficulty in the laws or constitutions, but many of the administrators are as corrupt as the bowels of hell. The reason why the murderers of Joseph and Hyrum were not taken up and hanged by Governor Ford, was because of the wicked administrators. We worship the God that sets up kingdoms and puts them down. He raises up empires and removes them at his pleasure, and he has done as much as to make a king feed on grass without his being questioned as to his authority. Why do we not celebrate the 4th of July? The Declaration of Independence is just as precious to me today as it was twenty days ago. Has it not the same validity that it had in 1776? Is it not as good today as it was 20 days ago? We chose this day that we might have a little bread to set on our tables. Today we can see the bread, cucumbers and beets that we could not have seen 20 days ago. Inasmuch as there are some strangers in our midst, I want you to give them their dinner, for they rejoice to see us happy, and I say they are welcome.

William W. Phelps related a story about Governor Ford and the mobocrats who had driven us out of the States, and used, as a figure, a man building an oven on a wagon wheel, so as to have

the mouth turn all ways.

The band played a lively air.

The hour of intermission having arrived, the escort formed in procession around the assembly, and the bishops, with the inhabitants of their respective wards, marched to the dinner tables, when several thousand persons, including some hundreds of emigrants for California, even all such who were in the valley, and two or three score of Indians, partook of a sumptuous dinner. A company of emigrants who came in during the meal, were stopped, dismounted, and placed at one of the tables. They were astonished at the warmth of their reception.

At a quarter past three p.m., the band, the bishops with their banners, the young men and young ladies, and the Silver Grays, were formed into line of escort, and they again promenaded around the vast assemblage, singing the songs of Zion, while the Nauvoo bell continued pealing, musketry rolling, and cannon roaring. The escort passed into the aisle and formed in double rows on each side as in the forenoon.

When the company were reassembled and called to order, the choir sang a hymn, after which William W. Phelps read twenty four toasts given by the twenty four bishops and Thomas Bullock read a number of volunteer toasts.

The band struck up a very lively air, and John Kay sang a humorous Irish song, after which the band again played.

Parley P. Pratt gave utterance to his feelings in an eloquent manner. If he had the power to act from the impulse of the moment, the shackles should be burst from every nation, kindred, tongue, and people — they should all be free as the great Parent had made all mankind — they should have liberty to worship as they pleased, but for that every man should answer to God for his own conscience. He rejoiced in the Constitution of the United States, while he mourned over a corrupt administration! The principles of our fathers would stand for ever, though all the nations might fall to pieces.

I remarked — "Where is the man or woman that has assembled here this day, that has sinned against God, heavenly beings, or his

fellow man? I answer for myself and thousand of others — Not one! We have had a day of gladness and joy, long to be remembered by our children, by the youth, and by the middle aged, and it will go down to the grave with the aged. I say unto this congregation, be ye blest in the name of the Lord Jesus Christ. Go your way and never sin more. The anger of the Lord is only kindled against the wicked."

The marshal read a short address in behalf of the middle-aged, after which the band struck up, "Home, Sweet Home."

The escort passed round the assembly, singing, the band playing, and the bell ringing.

The congregation were dismissed with benediction by John Taylor.

The inhabitants dispersed to their several homes, and the emigrants to their wagons, every one rejoicing in the blessings of the Lord. Not an oath was uttered, not a man intoxicated, not a disturbance or jar occurred to mar the union, peace, and harmony of the day.

A letter was written by the First Presidency to Elder Orson Pratt, instructing him to gather up all the tithing in his presidency, and forward it to Elder Orson Hyde, at Kanesville. Letters, giving news and sundry instructions, were also written on the 24th, 25th, and 26th, to elders Orson Hyde, Wilford Woodruff, Nathaniel H. Felt, and Augustus Farnham.

President Willard Richards wrote the following letter to Col. Thomas L. Kane: —

Great Salt Lake City, July 25, 1849.

My Dear Colonel,

In my last letter, by Dr. Bernhisel, you learned our views concerning the government of the valley. Soon after, we received an eastern mail, through which we learned of the revolutions of kingdoms and the onward rapid march of government, which operated like the harvest shower on the earth, and the little sapling, then in form of a territorial government, has assumed the features of the mountain pine, under name of the *State* of *Deseret*.

Under this provisional state government we are fully organized, and

Almon W. Babbitt, Esq., goes out as our delegate to Congress. Yet we rely on the co-operation of Messrs. Bernhisel, Hyde, and Oliver Cowdery, and others, of diversified politics, who in that respect truly represent the mass of Deseret, and in a large house it is necessary there should be a great variety of servants, to keep everything in order.

We have not withdrawn our firm reliance on the co-operation of Colonel Kane, relative to any measures we may wish to move, in government, since the first moment of our acquaintance; neither do we expect to while time lasts, for his perseverance ever appears of the same stamp as our own — *eternal*.

Of slavery, anti-slavery, Wilmot Provisos, and etc., we in our organization, have remained silent, left them to the operation of common law. Yet, if ex-president Polk will come out on Free-Soilism, he will go into the chair again. Will Colonel Kane look to this thing? Our vote once exalted him — it is ready to do it again, hoping to see our tried friend, Thomas L. Kane, secretary of state. Go ahead, is our motto.

The mail has started, and as this must follow by express, I must close.

With the best wishes of the council, and mine forever,

I remain,

Yours truly

Willard Richards.

July 27, 1849: On the 27th, Almon W. Babbitt started from this city for Washington, as delegate to Congress, carrying with him the constitution of the state of Deseret and the Memorial to Congress. Robert (L.) Campbell, Oliver G. Workman, and Edgar G. Blodgett, accompanied him from the city, Brother Campbell being sent to collect means, to assist Almon W. Babbitt, from the brethren at Green River and Platte River ferries, and on the road, and also to learn of the numbers, whereabouts, and condition of the immigrating saints.

July 29, 1849: On Sunday, the 29th, in public meeting, I reproved those persons who were lounging around and wasting their time in trading and speculating, for their families were in wretchedness, and their corn and wheat were dropping into the ground again, and requested them to go to work. I desired the bishops to look after the people, to see that the peace is kept, and to mark the law pertaining

to the idler. I also spoke against grogshops being established among us. The congregation voted that no man bringing whiskey into our settlements should retail it, but that it should be delivered to some person authorized to sell. I exhorted the brethren to watch and to take care of their crops.

July 30, 1849: A general conference of the church in Wales was held at Merthyr Tydfil on the 29th and 30th, William Philips presiding. The statistics of the church in that principality were given as follows: — 12 conferences, 92 branches, 3215 elders, 218 priests, 189 teachers, 107 deacons; baptized since the January previous 1359; total, 4529, not including about 300 that had emigrated.

In the latter part of this month, Elder William Howells was sent from Wales, by Elder Orson Pratt, on a mission to the west of France, and on the 30th he baptized Augustus Saints d' Anna, in the sea at Havre.

August 1849

August 1, 1849: On the 1st of August, elders Wilford Woodruff and Joseph Rockwood held a conference and organized a branch of 22 members at Bideque Peina, Edward's Island.

August 12, 1849: Sunday the 12th, I addressed the people from the stand [---] business was with the things immediately [---] with the glories of the eternal worlds, that Joseph was caught up into the third heavens, that he conversed with angels, and declared that he knew God and angels, and could portray man, and for this he died by wicked hands in Carthage jail — he sealed his testimony with his blood. If I declared the same, I might expect to die a similar death. But let me tell the people what would make them happy today. I showed the folly of running after gold, and neglecting farms and business at home, and stated that it was our duty to know our business today and to do it.

At a bishop's meeting, I stated that I wanted the brethren to go to work on the council house and finish it; and also that I supposed that we should have to send back about 50 wagons and 300 yoke of cattle, to assist our brethren who were emigrating to this place.

During the meeting the bishops agreed to furnish 52 teams.

A strong prejudice having arisen against Mr. Pomeroy, a merchant, founded on rumors of his being connected with the Missouri mobs in the expatriation of the saints from that state, his case was considered and testimony was heard upon it in a public meeting of the people, Elder John Taylor presiding. The investigation resulted in a unanimous vote in favor of the innocence of Mr. Pomeroy.

August 26, 1849: On the 26th I addressed the people from the stand. The following are some of my remarks:—

The children of the devil may blaspheme and deprecate the name of the Almighty, and they can live in peace. But I cannot live in peace, because I have borne testimony to the truth of the gospel. If I had hope only in this life I would be a d — d rascal like the rest. But it is the hope within me that one day I shall see the enemies of my God wallowing in their own existence. Those that are faithful and bear it patiently, will see men in the fiery indignation of Mount Zion. I see the hand of the Lord in our persecutors, and in persecuting the Savior unto death. If no man had been wicked enough to shed his blood, how could salvation have come to you?

It was not the people of the United States that persecuted us, but sin that dwells within them — that has done all the evil. Men who had never seen our faces, who had nothing against us, they joined in war with the spirit that was in Joseph and in all Latter-day Saints, and some of the people will see that if they did not help to stone the prophets, they said Amen to the killing of "Old Joe Smith", and they will find it out.

We are the children of the light, trying to build up the Kingdom of God, and yet want to be hid up from the world. Pause a little. What would your light be worth? How would the sinner and the ungodly be punished and receive the demerit of his course? How would the honest be judged, when he came to judgment? He would have received the truth gladly and would have maintained it. You elders of Israel would be called unwise stewards. Instead of getting out of the way, we have got right into the midst of the world.

The very days that we are now experiencing have been told you in the United States for the last 18 years. God Almighty will give the United States a pill that will puke them to death, and that is worse than lobelia. I am prophet enough to prophesy the downfall of the government that

has driven us out. Eighteen years ago I told them of it. Wo to the United States! I see them going to death and destruction. I see them greedy after death and destruction.

Our duty is to let our light shine, to hand out the words of eternal life, and save those that can be saved. The Lord Almighty has brought out the work and will carry it on. It requires perfect obedience to the law of God, which is the Priesthood. It is a perfect code of laws, a universal system of worlds.

I met with the bishop's quorum. Twenty-seven wagons and 206 yoke of cattle, with drivers, were reported ready to start to meet the immigration. I urged the bishops to be punctual in sending the teams which they had agreed to, and more if possible. David Fullmer was chosen captain of the company. It was agreed for the teams to rendezvous, for organization, at the mouth of the canyon, on the 27th.

Elder Fullmer was subsequently instructed to travel with the teams in a body until he met elders George A.Smith and Ezra T. Benson, and when he arrived at the furthest camp of the saints, to turn round, and bring all before him, on no consideration leaving a saint behind, no matter who he or she might be, elders Smith and Benson counselling and directing where and to whom to render assistance.

August 28, 1849: Captain Howard Stansberry, U.S. Topographical Engineers, and command, arrived in the city on the 28th.

September 1849

September 1, 1849: On the 1st of September, in company with presidents Heber C. Kimball and Willard Richards, Elder Jedediah M. Grant, and several others, including the band, I went to Brown's Fort, where we took supper and stayed for the night.

September 2, 1849: The next day, Sunday at noon, the people assembled at the fort, and were addressed by myself, presidents Heber C. Kimball and Willard Richards, and Elder Jedediah M. Grant.

September 3, 1849: On the 3rd we ascended a sand hill, to

discover the best location for a town, which we finally decided should be laid out on the south side of Ogden River, at the point of bench land, so that water from Weber and Ogden rivers might be taken out for irrigation and other purposes. A dance was instituted in the evening.

This day a messenger arrived from Utah Fort, with the unpleasant intelligence that while firing the cannon a second time, the charge went off, on account of the gun not having been swabbed out, killing Brother William Dayton on the spot, and taking off the left hand and part of the left arm of George W. Bean, necessitating amputation at the elbow.

The company returned to the city on the 4th.

On the 2nd, the ship *James Pennell*, Captain Fullerton, with 236 emigrants of the saints on board, under the care of Thomas Clark, and on the 5th, the *Berlin*, Captain Smith, with 253 emigrants of the saints on board under the charge of James G. Brown, sailed from Liverpool for New Orleans.

The bishops met on the 3rd, and apportioned off to the various wards the finishing of the bowery.

September 6, 1849: On the 6th, myself, presidents Heber C. Kimball and Willard Richards, and several others, had an interview with Gen. John Wilson, Indian agent, in relation to the temporary amalgamation of the states of Deseret and California, under one government. A letter was consequently written to Elder Amasa Lyman, of which the following is a part: —

Great Salt Lake City, September 6, 1849.

Brother Amasa Lyman.

Dear Sir — On the 30th of August, General Wilson arrived here, on his way to California, as general Indian agent, and etc. We had an interview with him, and gathered from him the following particulars: — that the president and council of the United States are friendly disposed towards us, and that he (General Wilson) is commissioned by General Taylor to inform us that he fully appreciates our situation, that he considers we have been unjustly dealt with, and that, so far as his power constitutionally extends, he will do us all the good he can.

The main point of the matter however is this: — the president has his ends to subserve, and as he knows that we have been favorable to his election, he wishes further to appeal to our patriotism (so says General Wilson) to help him to carry out another measure, which will deliver him, the cabinet, and the nation from a difficulty in which he thinks they are likely to be involved.

The subject of slavery has become more embarrassing than it has ever been before. The addition of the extensive territories of New Mexico and Upper California increases that difficulty. The gold emigration, and etc., have tended to fan that flame. This subject will be the first, probably broached in Congress, and if some active measures are not adopted, they fear that it will be the last and only question. If it should be made into Territories, it will be under the direction of the United States, and the question of slavery will distract and annoy all parties, and General Wilson says they fear will have a tendency to break up the Union.

To prevent this, they have proposed a plan of making the whole territory into one state, leaving it in the power of the people to say whether it shall be a slave or a free state and thus taking the bone from the Congress of the United States, and leaving them to pursue their course, "peaceably if they can," undisturbed by this exciting question. They think that it ought to be made into two states, but that the sparseness of the population at the present time would preclude the possibility of an act of that kind passing.

The cabinet think that all parties would agree to a measure of this kind if it should be a free state, and even General Wilson, the president, and other slave holders are anxious that it should take this turn and are willing to make a sacrifice for the public good. He supposes that even the southern members would go for it, but without our help they think it could not be accomplished. They think that there would be a strong southern influence used on the coast, calculated to place the matter in an embarrassing situation to them and the eastern population on the coast combined, but that by our influence we should be enabled to counter balance that of the slave holders, and thus settle this troublesome question. It is therefore their policy to seek our influence, and we need not add it is our policy to use theirs.

In our communications with General Wilson, we at first rejected altogether the idea of any amalgamation whatever with the government on the coast, but on the subject being presented in another form, we have agreed to the following: —

We are to have a general constitution for two states. The boundaries of the one mentioned by us, before referred to, is our state, the other boundaries to be defined by the people on the coast, to be agreed upon in general convention; the two states to be consolidated in one and named as the convention shall think proper, but to be dissolved at the commencement of the year 1851, each one having their own constitution, and each becoming a free, sovereign, independent state, without any further action of Congress.

You will act as our delegate, in conjunction with General Wilson. Brother Picket is also a delegate. You will also have power to fill up some inclosed blanks, with such names as you may deem proper, on the occasion, so as to make out our ratio of representatives in the convention.

You will see the necessity of being particular in the clause pertaining to the dissolution of the state into two; this must be emphatically adhered to; this is the basis of our safety and peace. You may consent to the adding of the Wilmot Proviso, or any other clause that your judgment may point out, but these grand landmarks must not be departed from, though the WilmotProviso and such like things properly belong to common law, and not to constitutions. There must be no power, from any quarter, to alter the constitution till after the dissolution of the state, and there must be no doubt of our becoming a state at the commencement of '51, without any further action of Congress.

General Wilson thinks that these measures will be carried out by government. Mr. King, who has gone the southern route, is appointed to confer with him in carrying out the designs of the president.

We have advised with General Wilson on the subject, and would not advise you to go into convention on any unfair terms. It is his policy to confer with the members of the convention previous to their entering upon business, and to get their assent to these leading items; which if they do not concede to, take your members and enter a protest to their incorporating one foot of our prescribed boundaries, with the exception of the southern part above referred to in another document, if the inhabitants from that part object to be incorporated with us.

We should be glad, if circumstances do not render it expedient to act otherwise, for Brother Porter to act with you in the delegation, but as you are present and know best whether there would be feelings and excitement in relation to him or not, we leave the matter for you and him to act according to your judgment for the public good.

We need not say that it will be advisable for you to get Samuel Bran-

non, with the press, and all the influence you can collect around you, to carry out your designs.

Should the convention object to sanction the few propositions that we have made, you can bring your influence to bear against them, and enter a protest against any amalgamation on any other terms. And it would be advisable for you to get as many of our friends to sign a remonstrance against their incorporating any of this country, and send it forthwith to Washington, directed to John M. Bernhisel and Almon W. Babbitt, Esqrs.

The present is a favorable moment for us to secure a state charter. Should the Wilmot Proviso, or slave question, by any means, become settled before our admission into the Union, politicians might feel themselves more independent, and our interest might not lie so near their hearts.

Our minus population is the only serious objection to our admission into the Union, independent of western California, but notwithstanding this, we shall continue to press our suit at Washington for independence, hoping to obtain the same, before the joint petition from your western Convention arrives there. Should such an event occur, it can do neither party any harm, for the west will then come in alone.

No man in all our councils will consent for a moment to wear a broken yoke. Should our petition, which has gone forward, fail, the one here proposed will catch us, and before the yoke of the consolidated state can reach over the Sierra Nevada and fasten on us, 1851 will arrive, and the yoke will be broken. Thus, while government is using us to save the nation, we are using them to save ourselves.

You will do well to seek the earliest possible moment to learn the views of the people at De Los Angeles and San Diego. If they are as favorable as when the brethren were there, you will find no difficulty in securing our proposed boundary.

Much has been, may be, and will be said concerning the comparative population of this valley and western California, but what were they previous to the opening of the gold mines? And what are they now, independent of gold diggers?

According to the best information we have been able to obtain, we outnumber them two to one, or five to three, and yet politicians will pretend that we are not more in number than 1 to 5 or 6 or 10 of those on the coast.

Fabulous as this pretension is, you will have to meet it, and must stave off foreigners and transient miners the best you can, in making up

the computation of joint ballot for a convention. Probably nine tenths of the squatters of western California have no legal or just claim to vote with the actual settlers of this valley.

There has been a great influx here this season, and a multitude of the brethren are yet on the way, probably about the pass, where our teams have gone to meet them. And you may safely compute our strength in numbers at 15,000, and if there is not more than 75,000 here before the 1st of January 1851, it will be because they cannot get here.

Our growth here is without a parallel, and our increase cannot be computed for the future, for it is well known there are hundreds of thousands who are looking for the moment when they can be permanently located in our midst, while equal or perhaps greater numbers will run from various nations to the diggings, fill their purses and run home again.

If those only who have families in western California should vote, (which would probably be as correct a ratio as could be made,) we would far out number them.

You will continue to control and direct the management of the *California Star* and press, agreeably to previous instructions, until General Rich arrives, or until you receive further instructions, and bring all its power to bear for our good, let the movements of government assume whatever form they may.

There are many of the brethren in your region, and we have many friends beside, whose influence you can bring to bear for the furtherance of every good object, in all your state affairs. Whether the east and west are united for a season, or not, it mattereth not, so far as this thing is concerned. Exert and increase a righteous influence over the people and government every day, and thus secure the right and privileges belonging to us, for we expect to inhabit that country, as well as this, and want our share of good in common with the great whole.

Don't get too much in a constitution, lest it tie your own hands. This has been the grand difficulty with almost all constitution makers. The grand desideratum of a constitution is to be unalterable by the power that grants it, i.e., perpetual, and that the people under that constitution can alter or amend the same at their election. *But in case of a consolidated state, the constitution must* ***bona fide*** *remain unalterable during the consolidation*. These are the great essentials and will do well, if there is not too much of other things. But even the Wilmot Proviso, and many other things, may be admitted, if necessity require, for they will find their remedy in future amendments.

Brigham Young,
Heber C. Kimball,
Willard Richards.

The following winter, General Wilson and Amasa Lyman, having been chosen delegates to the legislature of California, presented to that body a Memorial, with a view to the calling of a convention of the people to consider propositions in unison with the above letter. Governor Burnett, in his message, considered one by one the arguments and proposals and condemned them all. With regard to the slavery question, he said that the people of California had settled that for themselves, and if the people of Deseret had not, it was their fault or misfortune. He said that the two communities were too far apart to be combined even temporarily, and that Texas and Maine might as well have been made one state as Deseret and California. The legislature, after hearing the Memorial and the Governor's Message, refused to receive the former. The delegation consequently accomplished nothing.

Among the immigrants passing through the city to the California gold mines were some preachers of different religious denominations, who were frequently invited to address the people on Sundays in the bowery.

September 9, 1849: On Sunday, the 9th, the Rev. Henry Kroh, a German, delivered a sermon to the people in the bowery on the text "Sanctify them through thy truth, thy word is truth." John XVII. 17.

I presented the subject of a perpetual fund to gather the poor. The congregation voted that such, a fund be instituted; that Willard Snow, John D. Lee, Lorenzo Snow, Franklin D. Richards, and John S. Fullmer, be a committee to collect and preserve said fund; and that Jedediah M. Grant take charge of the means in the eastern country, under the direction of the First Presidency.

September 10, 1849: On the 10th, Dr. John M. Bernhisel wrote me from Lockport, New York, giving the general news of the country. He passed through St. Louis and Nauvoo. The branch of the church at St. Louis was the largest in the States, representing

from three to four thousand saints. I give the doctor's description of Nauvoo and persons and things there:—

Nauvoo presents a most gloomy and desolate appearance. The lots and streets, with a few exceptions, are overgrown with weeds and grass. Few of the houses, comparatively speaking, are inhabited; the remainder are in a state of desolation and utter ruin. Though the walls of the temple are standing, yet they are much cracked, especially the east one, and not a visage of the once beautiful font remains. There has been nothing done to rebuild it, except clearing away some rubbish, and it is highly probable there will never be anything more done. The temple is enclosed with a rude fence, and is used as a sheepfold and cow pen. I was informed by a person who witnessed the conflagration of this sacred and magnificent edifice, that when the flames first burst out through the steeple, a most profound silence reigned over this devoted city, then the dogs began to bark, and the cattle to low. The Nauvoo House remains in about the same condition in which it was two years ago. The appearance of the adjacent country is in perfect keeping with that of the city.

The character of the population was represented to me as being very bad and growing worse. The dear Icareans, or French socialists, number two hundred and [-] all told, and it is more than probable that they will, ere long, be divided into their original element, thirty-four having recently seceded.

Though Emma received me in the kindest and entertained me in the most hospitable manner, yet she did not make a single inquiry in relation to the valley, the church, or any of its members. She has become quite corpulent. She has not united with the Methodist church. Joseph has grown surprisingly, indeed so much so that I did not recognize him. His little brothers have also grown rapidly. Emma has employed a teacher, who is residing in the house and is instructing the children. Joseph is studying English, French, and Latin. Julia, the adopted daughter of Emma, has been joined in the silken bands of wedlock to a reformed gambler of the name of Dixon, who keeps the Mansion. Mother Smith's health is very feeble, and in all human probability she will not survive another winter. She inquired after you and others.

Among the great persons who had departed from this stage of action the current year, the doctor mentioned Mrs. Madison, relict of ex-president Madison, ex-president Polk, Albert Gallatin, and

generals Gaines, Worth, and Kearney. Some native saleratus, which the doctor had submitted to a chemist to be analyzed, was proved to be a compound of carbonate, sulphate, and muriate of soda, and probably contained some uncombined soda.

On the 14th I started on a visit to Utah County. Presidents Heber C. Kimball and Willard Richards, elders Erastus Snow and Franklin D. Richards, and several others being in company. We addressed and instructed the people at the cottonwood settlement and the Utah Fort, speaking much upon gathering the poor.

September 15, 1849: The Rev. Perry B. Marpale preached to the saints in the bowery, from the text:— The righteous perish Isaiah LVII:I

In the Latter-day Saints' *Millennial Star* of the 15th, Elder Orson Pratt published an "Epistle to the Saints throughout England, Wales, Scotland, Ireland, and adjacent countries," urging the necessity of the saints gathering to the valley or, if not possessing sufficient means to accomplish the whole journey, to go to Council Bluffs, or as far as their means would warrant; cautioning them against the apostates in New Orleans, St. Louis, and other cities and towns in the Mississippi valley; advising the rich to take with them good and useful mechanics; and also giving elaborate instructions for emigration across the ocean.

September 19, 1849: On the 19th, Robert (L.) Campbell, with William W. Patten and Bradford W. Elliot, arrived in the city, bringing letters from the different companies of emigrants. Brother Campbell went east with Almon W. Babbit, to raise $2000, to defray the expenses of the latter as delegate to Washington.

Near Green River, when going east, the party met some young men, emigrants for California, who stated that Jim Allen and the Silvers, actors in the Haun's Mill massacre, had passed on the Oregon road. All the company, but the persons named, desired to pass through the Mormon settlements, though only those met by Babbitt, Campbell, and company had come to that final determination. The young men further stated that Jim Allen had been taunted with the report that a Mormon woman scared him with a sweet potato cut

in the form of a pistol; and they also indicated different places on the route where the emigrants had buried quantities of goods and drugs, and had left funeral inscriptions thereover, — "Sacred to the memory of [blank]."

When the brethren reached Green River, August [-], they found the company keeping ferry there, in good spirits. As Brother Campbell's instructions were directed partly to the ferry brethren, he thought best to lay his business before them all, some of whom, however, were several miles distant at the upper ford. Babbitt would not wait, but hastened on.

By waiting one day, Brother Campbell obtained $240, and, accompanied by Brother Joseph Murdock, pursued his journey. After proceeding a few miles, they met the Platte river ferry brethren, from whom Brother Campbell received $106, the most of which was in silver. He then proceeded alone, travelling all night.

At Little Sandy his horse was so worn down that he had to walk thence to Pacific Springs, where he arrived at 7 a.m. on the 4th, just in time to see Babbitt, who, being ready, started immediately on receiving the money and without counting it, leaving one of his men to accompany Robert, when his horse should be able to proceed.

After recruiting a few hours, they proceeded to the last crossing of Sweetwater, where they found Babbitt in the midst of an emigrant company, in which were many of his political friends of Hancock County, Illinois. On his meeting this company, and apprizing them that he was on his way to Washington as delegate from the state of Deseret, they gave him three cheers, and joined together and made a large dinner party in honor of the delegate, after partaking of which Mr. Babbitt made a short speech and Robert read the guide from Salt Lake to California.

Mr. Babbitt then ordered his horses, which had been taken two miles down the river, to be brought up preparatory to starting that evening and travelling all night. Robert, believing it impossible for his horse to endure much longer at that rate of travelling, privately went after the messengers despatched for the horses, and told them not to bring up his, and then went over a hill and prayed to God that

something might occur to prevent Babbitt travelling that night.

About 9 p.m. Babbitt ordered the carriage to be packed and made ready for starting. Robert, although possessed of considerable confidence that something would intervene to prevent Babbitt starting, felt his situation to be rather critical, not having told Babbitt that he had ordered his horse to be left, nor having confidence to say that he was unwilling to proceed without resting over night, so he again repaired over the hill and pled with God to answer his prayer. On returning to the wagon, he found every preparation made for starting, but providentially, Captain Stansbury, of the U.S. Topographical Engineers, and corps had just driven up and camped a few rods distant, and he, on learning that Mr. Babbitt, delegate from Deseret, was in the emigrant camp, direct from Great Salt Lake City, sent for him and solicited him to spend the evening with him, that he (Captain Stansbury) might procure such letters of introduction and such information as might aid him in his intended explorations and topographical survey of the Salt Lake and country. Mr. Babbitt sent word to his men to take his horses back to the range, as he had concluded to remain over night.

Brother Campbell went as far as Duckweed Creek, 684 miles east of this city, where he met the rear companies and elders George A. Smith, Ezra T. Benson, and Dan Jones, and received $1184 from Dan Jones and $147 from Bradford Lionard. Babbitt also, for a consideration, drew an order on me for $150, making a sum total of $1827 received on the road, which was paid over to him.

September 23, 1849: On the 23rd, Elder William Howells opened Ebenezer Meeting House, St. Servan, Brittany, France, for preaching, and on the 30th he baptized Miss Anna Browse in the sea at St. Malo.

September 30, 1849: On the 30th, the First Presidency wrote to Elder Amasa Lyman, by Elder Charles C. Rich, requesting him to take into consideration the propriety or impropriety of continuing to hold an influence in western California by our people remaining in that region, and if so, to gather them in good and healthy locations in communities together, that they might be enabled to

act in concert and receive instructions with facility; otherwise, to gather up all that was worth saving and return to the Valley with all speed. Elder Lyman was also desired to endeavor to obtain all the knowledge he could in relation to good locations for a chain of settlements from Great Salt Lake City to the Pacific coast.

October 1849

October 6, 1849: On the 6th and 7th of October a general conference was held in the bowery. The following votes were taken: — that we raise a perpetual fund to gather the poor; that Willard Snow, John S. Fullmer, Lorenzo Snow, John D. Lee, and Franklin D. Richards be a committee to raise such funds; that Edward Hunter carry the funds back to the States, buy cattle, take the oversight of the property and bring the poor; that elders Amasa Lyman and Charles C. Rich be appointed to gather up funds in California, as agents for the Perpetual Emigrating Fund; that the whole business pertaining to the fund be under the direction of the First Presidency; that Isaac Morley, Charles Shumway, and Seth Taft take the presidency of the settlement in San Pete Valley; that Henry G. Sherwood build a glass factory in the valley as soon as circumstances will admit; that a company be organized to carry goods and merchandise from the Missouri River to the valley, and that a passenger train be started, to run between the valley and the States; that Henry G. Sherwood be president of the high council; that a city (Ogden) be laid off in Captain Brown's neighborhood, and one (Provo) in the Utah Valley, also that a settlement be made and a city (Manti) laid off in San Pitch Valley.

It was voted that the following elders go on missions: — Charles C. Rich to western California, to assist Elder Amasa Lyman and, when Elder Lyman returns, to succeed him, and to receive tithing and donations on behalf of the church; Francis M. Pomeroy to accompany Elder Rich; Addison Pratt, James Brown, and Hyrum H. Blackwell to the Society Islands, to preach the Gospel; Lorenzo Snow and Joseph Toronto to Italy; Erastus Snow and Peter O. Hanson to Denmark; John Taylor, Curtis E. Bolton, and John Pack to France;

Franklin D. Richards, Joseph W. Johnson, Joseph W. Young, Job Smith, Haden W. Church, George B. Wallace, John S. Higbee, and Jacob Gates to England, John E. Forsgren to Sweden.

Much good instruction was given. President Kimball spoke upon classifying the mechanics, and appointing every man to his own branch of business.

Among other things I observed — "When the Twelve are abroad in any nation, they dictate the affairs of the church there, the same as I do here. The enquiry may be made, can Lorenzo Snow dictate anywhere but in Italy? Yes, the Twelve dictate in all the world, and send elders where they please and as they deem wisdom. We have appointed Lorenzo and Erastus Snow to certain missions — have they any right to go anywhere else? Yes, I wish they would open the door to every nation on the earth; and if an apostle sees any one professing to be an elder in the church, and bringing disgrace on the Priesthood, he has authority to silence him, demand his license, and cut him off from the church."

The brethren appointed to go on missions, assembled in the evening. The First Presidency blessed and set apart those of the Twelve who were called, and the Twelve laid their hands on the elders and blessed them and set them apart for their respective missions.

A conference was held on the 6th and 7th at Kanesville, James Allred presiding.

At a meeting of the bishops, thirteen yoke of oxen were promised to assist the emigrating brethren.

October 8, 1849: On the 8th, elders Charles C. Rich and Addison Pratt, with several other missionaries, started for the western coast.

During the past summer, many thousand persons, excited by the gold discoveries in California, left their homes in the States, and started across the plains for the auriferous regions. As they advanced on their long and wearisome journey, their desires became intensified by what they heard and saw of the precious metal, and many of them threw away and destroyed much property on the road, and also eagerly disposed of their teams, wagons, and goods, for pack horses

and mules, to expedite their journey. This brought a great quantity of wagons and goods into the market in our city and settlements, in many instances at much below cost price in the States.

Several hundred of the emigrants arrived in the Valley too late in the season to continue their journey on the northern route, and many of them contemplated wintering with us. So large an accession of mouths, in addition to those of our own emigration, threatened almost a famine for bread. Jefferson Hunt proposed to guide emigrants through on the southern route, and with that view, a company of about one hundred wagons started southward, with Captain Hunt as pilot. Elders Charles C. Rich and the other elders resolved to travel with the emigrant train. Some of the emigrants concluded to stay in the valley for the winter, at any rate, and a few of them embraced the gospel and were baptized into the church.

October 9, 1849: On the 9th, the brethren appointed to go on missions eastward, assembled in the bowery, and I addressed them, instructing them to start without purse or scrip, to preach the first principles — faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost, a humble walk before the Lord, and the gathering to Zion. I also exhorted the brethren to preserve their integrity inviolate during their missions.

The Second General Epistle was issued on the first sheet ever printed in the valley, of which I have any knowledge. The following is a copy: —

Second General Epistle
Of the Presidency of the Church of Jesus Christ of
Latter-day Saints, from the Great Salt Lake Valley,
to the Saints scattered throughout the earth.

Greeting: — Beloved brethren, since our communication of April, many events, interesting in their nature, as relating to the progress of truth and the happiness of the faithful, have transpired, and we improve the earliest moment to write of the same, that the hearts of all may be united with us in praise to Israel's God for the fulfillment of his promises and of the prophecies in these last days.

On the 12th of April, Elder Amasa Lyman left this place in company with several brethren for western California, carrying our former epistle;

and Capt. Allen Compton started with a mail containing the same, for the States, two days after; and although the snow was unusually deep, and had been long considered impassable, we are happy in having learned that Brother Compton and the little band of the brethren accompanying him, arrived safe in Kanesville after a speedy and toilsome journey.

The heat of summer began to be exhibited at midday about the middle of April, which rapidly dispersed the snow upon the mountains, though more or less continues in sight of our beautiful valley, perpetually, and the weather continued variable until the 23rd of May, when it was very severe, accompanied by a heavy fall of snow and was followed the succeeding day by a severe frost; since which time the weather has been mild and warm, generally, with occasional slight frosts in the valley every month and almost every week, until the last, when two or three successive and severe frosts put an end to vegetation generally.

The Nauvoo Legion has been reorganized in the valley and it would have been a source of joy to the saints throughout the earth, could they have witnessed its movements on the day of its great parade; to see a whole army of mighty men in martial array, ground their arms, not by command, but simply by request, repair to the temple block, and with pick and spade open the foundation for a place of worship, and erect the pilasters, beams, and roof, so that we now have a commodious edifice 100 by 600 feet, with (sundried) brick walls, where we assemble with the saints from Sabbath to Sabbath, and almost every evening in the week, to teach, counsel, and devise ways and means for the prosperity of the Kingdom of God: and we feel thankful that we have a better house or bowery for public worship the coming winter, than we have heretofore had any winter in this dispensation.

The inhabitants of this Great Basin have instituted a provisional state government, adopted a constitution, elected officers, and we anticipate that, at the next session of Congress, we shall be admitted into the Union, free and independent, like our sister States. Our city lies near the Great Salt Lake, which borders on the west on an extensive desert which runs through the Basin from north to south. We call our new state, Deseret.

A number of the brethren left here in May, and established a ferry on the Upper Platte during the high water, and another company opened a ferry at each crossing of Green River. Both companies have returned in safety, and we anticipate the same ferries will be re-opened in season for the emigration next spring.

The 24th of July was a day long to be remembered by all present

in this valley, and all saints who shall learn of our celebration, as the anniversary of the arrival of the pioneers two years previous. To behold twelve or fifteen hundred feet of tables, filling the bowery and all adjoining grounds, loaded with all luxuries of the field and gardens, and nearly all the varieties that any vegetable market in the world could produce, and to see the seats around those tables filled and refilled by a people who had been deprived of those luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders, and this too, in the valley of the mountains, a thousand miles from civilization, where, two years before, naught was to be found, save the wild root of the prairie, and the mountain cricket, was a theme of unbounded thanksgiving and praise to the Giver of all good, as the dawning of a day when the children of the Kingdom, can sit under their own vines and fig trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph.

Thousands of emigrants from the States to the gold mines have passed through our city this season, leaving large quantities of domestic clothing, wagons, and etc., in exchange for horses and mules, which exchange has been a mutual blessing to both parties.

The elders who received appointments for foreign missions last spring, were generally detained in the valley, to raise grain and locate their families, until recently; when Elder Addison Pratt started on his return mission to the Society Islands, accompanied by elders James Brown and Hyrum H. Blackwell. Elder Charles C. Rich left on the 8th inst., to join Elder Amasa Lyman in the presidency of western California.

Elder Orson Spencer arrived from England on the 23rd ult., in good health, welcomed by many friends, having travelled from the States with a company of saints, in connection with a large quantity of merchandize, now open in this place by merchants from St. Louis; and several others, who started with goods for the mines, have left them in this place this season.

Elder Dan Jones, from Wales, is within a few days travel, accompanied by a portion of the Welsh brethren; and the remainder are located on Potawatomie lands. Elders George A. Smith and Ezra T. Benson are in the same vicinity with Dan Jones, accompanied by their families, and large companies of saints, from whom we received an express five days since, which left them in universal health and prosperity. They will probably be

here in two weeks. We have sent teams to help them on their journey.

The direct emigration of the saints to this place will be some five or six hundred wagons this season, besides many who came in search of gold, have heard the Gospel for the first time, and will go no farther, having believed and been baptized.

September 28th, fourteen or fifteen of the brethren arrived from the gold country, some of whom were very comfortably supplied with the precious metal, and others, who had been sick, came as destitute as they went on the ship *Brooklyn* in 1846. That there is plenty of gold in western California is beyond doubt, but the valley of the Sacramento is an unhealthy place, and the saints can be better employed in raising grain and building houses in this vicinity, than digging for gold in the Sacramento, unless they are counselled so to do. The true use of gold is for paving streets, covering houses and making culinary dishes, and when the saints shall have preached the Gospel, raised grain, and built up cities enough: the Lord will open up the way for a supply of gold to the perfect satisfaction of his people; until then, let them not be over anxious, for the treasures of the earth are in the Lord's storehouse, and he will open the doors thereof, when and where he pleases.

The grain crops in the valley have been good this season; wheat, barley, oats, rye, and peas, more particularly. The late corn and buckwheat, and some lesser grains and vegetables have been materially injured by the recent frosts, and some early corn at Brownsville, forty miles north, a month since; and the buckwheat was severely damaged by hail at Utah settlement, sixty miles south about three weeks since; but we have great occasion for thanksgiving to him who giveth the increase, that he has blest our labors, so that with prudence we shall have a comfortable supply for ourselves, and our brethren on the way, who may be in need, until another harvest; but we feel the need of more laborers, for more efficient help, and multiplied means of farming and building at this place. We want men. Brethren, come from the States, from the nations, come! and help us to build and grow, until we can say, enough — the valleys of Ephraim are full.

Any of the brethren, master workmen in cotton or woollen factories, who will come on with their means, machinery, and hands to work it, will meet a warm reception, and have every possible facility rendered them to prosecute their business, for we need such establishments in our midst.

The bowery was crowded on the 6th of October conference, so that

the cry was "our place is not large enough." A sweet and heavenly influence prevailed, and much important business was transacted, as may be seen more particularly by the minutes accompanying this.

It was decided to locate a town or city at Brownsville, and also at Utah, near the settlements now existing, the presidency having previously visited those places and selected sites.

Early in the fall we sent messengers to Sand Pitch Valley, who selected a place for a settlement, about 150 miles south of this, and we expect that from 50 to 100 families will start for that place in a few days. They also discovered a plentiful supply of good rock, or mountain salt, toward the contemplated settlement.

The walls of our council house are nearly completed. The baths at the warm spring house are in progress; the foundation is laid, and brick prepared for an extensive storehouse and granary; and no exertions are wanting on our part to push forward the public works, as fast as tithing and means are put in our hands; and we are happy to say that an increasing spirit of liberality and faithfulness is daily manifest among the saints.

About one month since we suggested the propriety of creating a perpetual fund for the purpose of helping the poor saints to emigrate to this place, agreeably to our covenants in the temple that we would "never cease our exertions, by all the means and influence within our reach, till all the saints who were obliged to leave Nauvoo should be located at some gathering place of the saints." The council approved of the suggestion, and a committee was immediately appointed to raise a fund by voluntary contribution, to be forwarded east next mail. The October conference sanctioned the doings of the committee, and appointed Brother Edward Hunter, a tried, faithful, and approved bishop, a general agent to bear the perpetual emigrating funds to the States, to superintend the direction and appropriation thereof, and return the same to this place with such poor brethren as shall be wisdom to help.

We wish all to understand that this fund is PERPETUAL and is never to be diverted from the object of gathering the poor to Zion while there are saints to be gathered, unless He whose right it is to rule shall otherwise command. Therefore we call upon President Orson Hyde and all the saints, and all benevolent souls everywhere, to unite their gold, their silver, and their cattle, with ours in this Perpetual Fund, and co-operate with Bishop Hunter in producing as many teams as possible, preparatory for next spring's emigration, and let the poor who are to be helped, go to work with

their might, and prepare wagons of wood for their journey. Such wagons, without any iron, now exist in this valley, that have come from the States, having done good business; and so great has been the influx of wagons this season, that they are cheap and iron comparatively plentiful.

This Perpetual Fund is to be under the special direction of the presidency at all times, and as soon as Bishop Hunter shall return with the same and his freight of saints to this place, the cattle and teams will be disposed of to the best advantage, and the avails, with all we can add to it, will be sent forth immediately on another mission, and we want you all prepared to meet it and add to it, and so would we continue to increase it from year to year, until, "when a nation is born in a day," they can be removed the next, if the Lord will; therefore, ye poor and meek of the earth, lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicings be patient, for though your turn to emigrate may not be the first year, or even the second, it will come, and its tarryings will be short, if all the saints who have, will be as liberal as those in the valley.

All the Apostles now in the valley have had missions assigned to them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow to Italy, accompanied by Joseph Torronto; Elser Erastus Snow to Denmark accompanied by Peter (O) Hanson and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, Haden W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to co-operate with President Orson Pratt. Elder John Forsgren will go out at the same time on a mission to Sweden. For wise purposes Elder Parley P. Pratt's mission to the western islands will be deferred until spring.

Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the saints there, causes Satan to howl, for he is compelled to be subject to the power of the Highest. Elder Woodruff is located in Cambridge Port, Massachusetts, and has been comforting and instructing the saints in Canada and the Eastern States the past year. If Elder Woodruff now will gather up all the saints in his vicinity, and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the elders of Israel, "Come tell us of the things of God, for we have heard that God is with you."

By the late arrival of our brethren from the west, we learn that they were attacked on the way by the Snake Indians, and that a company of emigrants going west had shared the same fate. These attacks, from a hitherto peaceful tribe, have doubtless arisen from an early company of emigrants that passed through this place from the States to the mines, having shot two or three squaws, and stolen their horses, about 150 miles northwest of this. It is much to be regretted that such a band of desperadoes and murderers should roam at large, exciting the ignorant Indian to retaliation and revenge on our people, and thousands of honorable men from the States, who are and will be passing to western California through the same country; and we make these observations, that such men may be on their guard for their safety, and at the same time by every honorable means endeavor to do away from the Indians the prejudice which a few wicked men have created.

Many of the western emigrants were met by our brethren on this side of the Sierra Nevada, and from the low condition of their teams, the scarcity of grass, the lateness of the season, the great amount of old snow on the mountains, and the prospect of new, they thought more than probable that many would not be able to reach the mountain heights this season, and many had thrown away their provisions, save enough to last them through, also their clothing and other things, to make their passage as light as possible, all of which will make their situation more distressing, should they be obliged to winter in the mountains.

Brother Parley P. Pratt is opening a new road through the range of mountains from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating brethren, and together with bridges in the valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travellers.

The health of the saints in the valley is good, and it is so seldom that anyone dies, we scarce recollect when such an event last occurred.

Each member of the quorum of the Twelve Apostles is an agent to collect tithing, and donations for the Perpetual Fund for the emigration of the poor saints, and all such collections or funds will be continually subject to our order, and all our agents in Europe will remit all such funds to our office in Liverpool, every safe opportunity; and Elder Orson Hyde will receive donations in the States on deposit, for the Perpetual Fund,

after our agent leaves that place in the spring.

While kingdoms, governments, and thrones, are falling and rising, revolutions succeeding revolutions, and the nations of earth are overturning; while plague, pestilence, and famine are walking abroad, and whirlwind, fire, and earthquake proclaim the truth of prophecy; let the saints be faithful and diligent in every duty, and especially in striving to stand in chosen places, that they may watch the coming of the Holy One of Israel.

We remain your brothers in the New Covenant.

Brigham Young,
Heber C. Kimball,
Willard Richards.

Great Salt Lake City, Deseret, October 12th, 1849.

October 14, 1849: On the 14th the First Presidency wrote to Elder Orson Pratt, informing him of their desire to have machinery of all useful kinds introduced into the valley, also of the want of mechanics and manufacturers of various kinds, and desiring him to send, if possible, a company each of woollen and cotton manufacturers and potters the ensuing spring; and on the 16th a letter of similar import was written to Elder Wilford Woodruff, and requesting him to gather up the saints in the Eastern States, with means, goods, and machinery, and come with them the next season.

October 16, 1849: I introduce the following letter to Elder Orson Hyde: —

Great Salt Lake City, October 16, 1849.

President Orson Hyde,

Beloved Brother — The Lord has been devising, or rather making manifest, ways and means to facilitate all the gathering of his saints in these last days, and we lose no time in cheering your heart with the intelligence, and offering such suggestions as may be wisdom for you to follow, in helping to roll on the glorious work of gathering Israel.

The saints are prospering in this valley, which is a very natural result of their good endeavors to keep the commandments and work righteousness. The desire of the brethren to see Zion built up is constantly increasing, and their labors are tending more and more to this one great object. Of our proceedings, the circumstances of the saints, and things in general in this region, you will soon learn by our late epistle; and we write to you more particularly at this time, concerning the gathering, and the mission

of our general agent for the *Perpetual Emigrating Fund*, for the coming year. Bishop Edward Hunter, who will soon be with you, bearing the funds already raised in this place; and we will here state our instructions to Bishop Hunter, so that you may the more fully comprehend our designs.

In the first place, this fund has been raised by voluntary donations, and is to be continued by the same process, and by so managing, as to preserve the same, and cause them to multiply.

Bishop Hunter is instructed to go direct to Kanesville and confer with the general authorities of the church at that place and by all means within his reach, procure every information so as to make the most judicious application of the funds in the purchase of young oxen and cows, that can be worked effectually to the valley and that will be capable of improving and selling after their arrival, so as to continue the fund the following year.

We will give early information, to those whom we have directed to be helped, and such others as he shall deem wisdom, being aided in his judgment by the authorities among you, so that they may be preparing their wagons, and etc., for the journey.

Wagons are so plenty here, that it is very desirable not to purchase with the Perpetual Fund; but let those to be assisted make wagons of wood, when they cannot get iron, such as will be strong and safe, to bring them here, so that all the funds may be appropriated to the purchase of such things as will improve in value, by being transferred to this place.

The poor can live without the luxuries of life on the road and in the valley, as well as in Potawatomie and other places; and those who have means to purchase luxuries have money to procure an outfit of their own, and need no help, therefore let such as are helped receive as little assistance in food and clothing, wagons, and etc., as can possibly make them comfortable to this place, and when they arrive, they can go to work and get their outfit of all things necessary for comfort and convenience, better than where they are, and even luxuries.

As early in the spring as it will possibly do, on account of feed for cattle, Brother Hunter will gather all his company, organize them in the usual order, and preside over the camp, travelling with the same to this place; having previously procured the best teamsters possible, such as are accustomed to driving, and will be gentle, kind, and attentive to their teams.

When the saints thus helped arrive here, they will give their obligations to the church to refund to the amount of what they have received, as soon

as circumstances will permit; and labor will be furnished to such as wish on the public works, and good pay; and as fast as they can procure the necessaries of life, and a surplus, that surplus will be applied to liquidating their debt, and thereby increasing the Perpetual Fund.

By this it will readily be discovered, that the funds are to be appropriated in the form of a loan, rather than a gift; and this will make the honest in heart rejoice, for they love to labor, and be independent by their labor, and not live on the charity of their friends: while the lazy idlers, if any such there be, will find fault, and want every luxury furnished them for their journey and in the end pay nothing. The Perpetual Fund will help no such idlers; we have no use for them in the valley; they had better stay where they are; and if they think they can devise a better way of appropriating the emigrating funds than we propose, let them go to work, get the funds, make the appropriation, set us a better pattern, and we will follow it; and by that time we are confident they will have means of their own, and will need no help.

Brother Hunter will return all the funds to this place next season, when the most judicious course will be pursued to convert all the cattle and means into cash, that the same may be sent abroad as speedily as possible on another mission, together with all that we can raise besides to add to it; and we anticipate the saints at Potawatomie and in the States will increase the funds by all possible means the coming winter, so that our agents may return with a large company.

The few thousands we send out by our agent at this time is like a grain of mustard seed in the earth; we send it forth into the world, and among the saints, a good soil, and we expect it will grow and flourish, and spread abroad in a few weeks so that it will cover England, cast its shadow on Europe, and in process of time compass the whole earth: that is to say, these funds are designed to increase until Israel is gathered from all nations, and the poor can sit under their own vine and inhabit their own house, and worship God in Zion.

If from any cause, there should be a surplus of funds in the hands of our agent, when he leaves the States with a company, he will deposit the same with some good house, subject to our order, or bring it with him as wisdom dictates.

We remain your brethren in the Gospel,
Brigham Young,
Heber C. Kimball,
Willard Richards.

I received a letter from Isaac Higbee, Utah Valley dated the 15th, stating that the Indians had been troublesome for several weeks, had shot at brothers Nolan, Thomas, and James Ivie, killed two animals, and stolen some corn. The brethren had told some of the Indians they were angry, whereupon the main body of them sallied out of their camp towards the fort, and then halted. Thus of their number, three of whom were naked and unarmed, and one of them carrying a stick with feathers tied to it, advanced, and met the brethren outside the fort, stating that they had heard the brethren were mad with them, and they had come to make peace. Peace was made accordingly, but the Indians still persisted in stealing, and were very saucy, annoying, and provoking, threatening to kill the men and take the women.

October 18, 1849: I sent the following letter in reply: —

Great Salt Lake City, October 18, 1849.

President Isaac Higbee,

Dear Brother — In reply to your letter of the [-] requesting counsel concerning the Indians. We reply, take care of your corn, brethren, and grain of all kinds, and pursue the course proposed in our former letters and counsel to you. Stockade your fort and attend to your own affairs, and let the Indians take care of theirs. Let your women and children stay in the fort, and the Indians stay out, but, while you mix with them promiscuously, you must continue to receive such treatment from them which they please to give. This is what we have told you continually, and you will find it true.

Let any man, or company of men be familiar with Indians, and they will be more familiar; and the more familiar, you will find the less influence you will have with them. If you would have dominion over them, for their good, which is the duty of the elders, you must not treat them as your equals. You cannot exalt them by this process. If they are your equals, you cannot raise them up to you.

You have been too familiar with them, your children have mixed promiscuously with them, they have been free in your houses, and some of the brethren have spent too much time in smoking and chatting with them; and instead of teaching them to labor, such a course has encouraged them in idleness and ignorance, the effects of which you begin to feel.

You must now rid yourselves of these evils the best way you can, by righting up everything and doing your first works, or probably what you would have done at first, if multiplied cares had not rested upon you as is

common in all new settlements.

A steady and upright and persevering course may yet restore or gain the confidence of the Indians and you be safe.

You had better finish your fort, bring all your grain into it, and continue to live in it at present. And when the town is laid out, build thereon, as you have means and the way shall open.

May the Lord bless you with wisdom and direct your course in all things, is the prayer of your brother,

Brigham Young.

October 19, 1849: On the 19th, elders John Taylor, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, Bishop Edward Hunter, and about thirty others left the city for the east, most of them being on missions to Europe or the States.

Elder George A. Smith called upon me on the morning of the 28th, having arrived the previous evening. He informed me that the immigrants under his direction, were at the mouth of Emigration Canyon, and invited me to go out and meet them. Accordingly, myself, presidents Heber C. Kimball and Willard Richards, Elder George A. Smith, and others went to the mouth of the canyon, where we met Elder Ezra T. Benson and the immigrant saints, the last of the season. We returned with them to the city.

Five companies of saints came across the plains the past season, respectively led by elders Orson Spencer, Allen Taylor, Silas Richards, George A. Smith, and Ezra T. Benson, the whole numbering about 500 wagons and 1400 souls. Captain Dan Jones, with a goodly member of Welsh saints, were included in George A. Smith's company.

The following is the organization of the companies led by elders George A. Smith and Ezra T. Benson, being similar to that of the other companies: — Isaac Clarke, president of both camps; William I. Appleby and William Draper, counsellors; Elisha Everett, captain of hundred; William I. Appleby, clerk of the camps. In George A. Smiths company, William Paten, captain of fifty; Asael Thorn, captain of the guard; Dan Jones, marshal; Thomas Jeremy, Daniel Daniels, Lysander Gee, Gashum C. Chase, and Miram Tanner,

captains of tens; Caleb Pary, clerk. In Ezra T. Benson's company, Charles Hopkins, captain of fifty; Samuel Malin, captain of the guard; James Cragun, marshal; Asael T. Tallcott, Elisha Wilcox, (resigned, succeeded by Alfred Lee,) Sherman Gilbert, Christian Hyer, Henry Boley, captains of tens.

Samuel L. Gully, captain of hundred in Orson Spencer's camp, died of cholera, July 5th, 185 miles from Winter Quarters. He enlisted in the Mormon Battalion, and was elected 2nd lieutenant, company E. At Fort Leavenworth, August 6, 1846, Lieutenant Colonel Allen appointed him assistant commissary of subsistence and acting assistant quartermaster to the battalion. He served in that capacity until the force arrived at Santa Fe, where Colonel Cooke superseded him, October 13, by the appointment of lieutenants A. J. Smith and George Stoneman to those offices, whereupon Lieutenant Gully resigned, and returned to Winter Quarters in the fall. He purchased the entire fitout for the battalion, transacted all the business by the way, and it was understood that he was removed simply to supply those two regular officers with lucrative positions at the expense of government.

On the 25th of July the cattle belonging to the "California Enterprise Company", Judge Thomas H. Owen, of Illinois, captain, stampeded from the camp near the forks of the Platte and ran back, many of them as far as Wood River, 130 miles from camp, in about 26 hours. Captain Allen Taylor's company of saints, enroute for this city, found the cattle, brought them along, and delivered them to their owners, who were in search of them. The "Enterprise Company" unanimously adopted a series of resolutions, expressive of their thankfulness and gratitude to Captain Taylor and company for their kindness and hospitality. The resolutions were signed by Thomas H. Owen, Thomas Kealey, and Riley Senter, officers of the "Enterprise Company."

On the 2nd of October, the companies of elders Smith, Benson, and Richards, when on the Sweetwater, west of Rocky Ridge, were overtaken by a furious wind and snowstorm, which continued thirty-six hours. The snow drifted in every direction, in many places being three or four feet deep, and freezing on everything it touched.

Such was the severity of the storm, and the intensity of the cold, that most of the emigrants, except those who had stoves in their wagons, took to their beds, being unable to cook food, or indeed to keep themselves warm. It being impossible with safety to herd the cattle while the storm raged, they were driven into the willows, but many of them strayed off five miles to the Sweetwater, where they found shelter and tolerable feed, and did comparatively well. Those which remained in the willows suffered considerably, and several of them perished. At the end of the storm, in George A. Smith's camp, 17 head, including two horses, were found dead, and six were missing; in Ezra T. Benson's, 17, and in Silas Richards', 22 were dead, besides pigs, chickens, and dogs.

On the 5th and 6th of that month, the camps advanced a few miles and found tolerable pasture, the storm having fallen much the heaviest in and immediately around the camps.

During the journey the cattle of the various companies manifested a strong disposition to stampede, in consequence of which, Mrs. Hawk, in Allen Taylor's company, lost her life by being trampled on, and several wagons were broken and sheep killed.

Patriarch Isaac Morley, with a company of about thirty brethren, started to form a settlement in the San Pitch Valley.

November 1849

November 10, 1849: On the 10th of November, the ship *Zetland*, Captain Brown, sailed from Liverpool for New Orleans with 250 emigrants of the saints on board.

November 11, 1849: On the 11th and for several successive days I was very sick.

November 19, 1849: The following are extracts from a letter of the First Presidency to Elder Orson Hyde, dated the 19th: —

> Brother Hyde,
>
> The walls of the council house are finished and the timbers for roofing are being prepared. We have surveyed and are laying off into city lots an addition on the west, extending to the Jordan, for the accommodation of our brethren who have lately arrived among us. Many of the brethren who

came in this season have gone on to the mines, as have also many of those who have been here, and those who have gone are generally the most able-bodied, so that we have shut down the gate and told any who have the gold mine fever, that if they submit to its influence, and are controlled by it, it will be against our wishes, our counsel, and their good. We are, however, receiving some strength, even from that quarter. Nine of the brethren, we are told, have arrived from there today. They have been arriving in small companies from the mines since the latter part of September. Pomeroys, Lee, Intfeld, and other merchants have left for California, taking with them many of the gold diggers, as well as the brethren. The brethren who come from the mines bring the gold with them, and many are glad to have an opportunity, now they are able, of fulfilling their covenant made in relation to gathering the saints to a resting place, so that our means in behalf of the Perpetual Emigrating Fund for the gathering of the poor still increase, and we anticipate that you will feel alive to this object, and use all you influence to its extension and the increase of the funds. We hope to see you here another season, with part of your family, to make us a visit and spend the winter with us.

Brigham Young,
Heber C. Kimball,
Willard Richards.

November 20, 1849: On the 20th I met in council with presidents Heber C. Kimball and Willard Richards and several others, in relation to Elder Parley P. Pratt and a company of brethren going on an exploring expedition southward, to the outside of the rim of the Basin. Parley P. Pratt and David Fullmer were blessed, preparatory to starting.

November 21, 1849: On the 21st, Mr. Vasquez opened a store of goods, and quickly sold all his sugar at 3 lbs. for $2.00.

The southern exploring company, numbering about fifty persons, met and organized on Cottonwood Creek, on the 23rd, as follows: — Parley P. Pratt, president; William W. Phelps and David Fullmer, his counsellors; John Brown, captain of fifty; William W. Phelps, topographical engineer; Ephraim Green, chief engineer; Isaac O. Haight, Joseph Matthews, Joseph Horn, Ephraim Green, and Josiah Arnold, captains of tens; Robert (L.) Campbell, Clerk. The company had with them 12 wagons, 1 carriage, 24 yoke of cattle, 30 horses

and mules, an odometer to measure distances, a brass field piece, small arms, 7 beeves, also 150 lbs. of flour to each man, besides crackers, bread, and meal.

November 24, 1849: On the 24th, Isaac Morley wrote me from San Pitch Valley, he and his company of 224 souls having arrived there on the 22nd. The brethren were at first rather dissatisfied with the soil and the prospects for timber, but after examining the country, they had become more satisfied. Firewood was plentiful. The Indians had burned much of the grass, supposed for the purpose of catching rabbits and other game.

November 26, 1849: On the 26th, Elder Wilford Woodruff and Dr. John M. Bernhisel had an interview with Col. Thomas L. Kane, in Philadelphia, Pennsylvania. The following is a synopsis of the observations made by Colonel Kane, as reported by Brother Woodruff: —

> You must not commit yourselves to any party, but keep a close mouth with all parties, and the most discreet and wise course must be pursued, in order to do anything at all. I will do what I can with the free soil party, my father and Mr. Dallas with the Democrats. It will be the most critical Congress ever held.
>
> I applied, according to the wish of President Young, for a territorial government. I had my last sad and painful interview with President Polk. I found he did not feel disposed to favor your people, and he had his men of his own stamp picked out, to serve as governor and other officers, who would have oppressed you or injured you in any way to fill their own pockets. He would not appoint men from among yourselves, and I saw it absolutely necessary that you should have officers of your own people to govern you, or you were better without any government. I had to use my own discretion, and I withdrew the petition. I am fully decided upon that point — that you must have officers of yourselves, and not military politicians strutting around in your midst and usurping authority over you. It will not do for you to take the slavery question, or antislavery, or any other side, but be neutral.
>
> Atchison of Missouri, with the Mormon opposing party, will still be your enemies. Thomas Benton has been an inveterate enemy, and still may be. And all the parties, with the whole of Congress, are a mass of corruption and abomination. They are all governed by party management, without any regard to principle, and if we do anything upon this subject

we shall have to enter into wise management. We may have to favor the south some, though they are your enemies, and I hate to do it. Parties are all breaking up and new ones are forming, and no man can tell what a day will bring forth. Thomas Benton was at the head of your being driven from Winter Quarters, in the Indian country, and Polk favored it, and I could not turn them from their purpose. I told Mr. Polk we should not present any petition while he dictated matters. Benton is still your enemy at heart. Douglas is going down with a certain class connected with him. The time was when he could have done your people much good by merely bearing his testimony of your good character while he was judge in Illinois, and he would not do it.

You are better without any government from the hands of Congress than with a territorial government. The political intrigues of government officers will be against you. You can govern yourselves better than they can govern you. I would prefer to see you withdraw the bill, rather than to have a territorial government, for if you are defeated by the state government, you can fall back upon it again at another session, if you have not a territorial government; but if you have, you cannot apply for a state government for a number of years. I insist upon it, you do not want corrupt political men from Washington strutting around you, with military epaulettes and dress, who will speculate out of you all they can. They will also control the Indian Agency and Land Agency, and will conflict with your calculations in a great measure. You do not want two governments. You have a government now, which is firm and powerful, and you are under no obligations to the United States. You owe them nothing but kicks, cuffs, and the treatment of wicked dogs, for that is the only treatment you have received from their hands, since you have been a people.

Brigham Young should be your governor. His head is not filled with law books and lawyer's tactics, but he has power to see through men and things. And all counsellors, elders, and agents abroad should be made to know their place, sustain the head man, and work for the general good in all things, and not act from selfish motives, or to get some petty office or a little salary.

If you do make up your minds to ask for a territory, you should use every exertion in your power to get the assurance of the president that your choice will be granted you in a governor and other officers, as Brigham Young for governor, and etc. But if you can not get this assurance, do not ask for a territorial government at all, but wait the result.

If you have a state government, men may come along and say, "I am

judge, I am colonel, I am governor", you can whistle and ask no odds of them. But while you have a territorial government, you cannot do it. And then there are always so many intrigues, to make political parties among you. The first thing you know, a strong political party is rising up in your midst, selfish, and against your interest.

December 1849

December 1, 1849: On the 1st of December, nineteen men, who left the States, September 24, came into the city on foot, having left their wagons on Echo Creek, and the last of their animals at Willow Springs, they being fast in the snow, which was six feet deep on the level. The men were two days working over the big mountain, and had had scarcely any thing to eat for four days. They reported that a government express was gone on to Fort Hall, with a mail; that the cholera had carried off about 10,000 people in St. Louis, and was very dreadful in Buffalo and a few other places, but generally decreasing; and that the Indian war in Florida continued.

Several brethren went over the mountains to hunt the horses of the emigrants, but in a few days returned unsuccessful.

The Senate and House of Representatives met in President Heber C. Kimball's schoolroom.

No assembly minutes.

December 10, 1849: On the 10th, I approved an ordinance regulating the militia of the state of Deseret.

Elder John Taylor and company of missionaries and others arrived at Kanesville, Iowa, on the 10th. Two days journey west of Laramie, while the brethren were baiting their horses on the banks of the Platte, a party of about 200 Cheyenne Indians, mounted on excellent chargers, many of which were richly caparisoned, suddenly appeared and made a furious charge towards the camp. The company immediately gathered up their horses, and formed into line, leaving two men to tie up the animals to the wagons. The Indians approached and endeavored to break the line or turn its flanks, but finding themselves repulsed at all points, they halted within a couple of rods, and played with their guns and arrows till

the chiefs came up, who showed signs of peace. There being no interpreter present, communication was had by signs. The Indians were presented with crackers, dried meat, tobacco, and etc., when they sat down and had a smoke, and thus the encounter concluded peacefully. For Indians, they made a very respectable appearance, many were dressed in American style, with broadcloth clothes and beaver hats and caps, and others were gaudily attired in fantastic Indian fashion, with head dresses, feathers, paints, and etc., altogether presenting an exceedingly romantic spectacle. The company harnessed up and proceeded on, escorted by the warriors, until arrived opposite their village. Elders John Taylor, Edward Hunter, and Lorenzo Snow, at request of the chief, visited their encampment and were received in a friendly manner. There were in all about 600 warriors with 3000 horses.

December 15, 1849: On the 15th, Elder Wilford Woodruff attended a lecture delivered by Mr. Copway, (or Ko-ge-ga-bouts,) an Ojibbewa chief, before a large audience in New York City. Mr. Copway was travelling through the Union, endeavoring to solicit an interest in the condition of the Indian race, and obtain signatures to a petition to Congress to assist in concentrating the Indians in the northwestern territory on a definite tract of land, which they could call their own permanent home, and from which they would never be driven; and in incorporating them with the body politic, under some form of government, as an integral part and parcel of the United States. Then, schools, literature, religion, agriculture, manufactures, and the mechanic arts could be successfully introduced. For unless some such movement were made, the killing of the game by the continually increasing emigration through the Indian lands, and the grasping disposition of the whites in seizing upon such lands, would ultimately drive the Indians to starvation and desperation, and thus initiate a cruel, bloody, relentless war between them and the white men throughout the land. In a subsequent conversation with Elder Woodruff, Mr. Copway presented views strikingly in unison with those given in the revelations, concerning the aborigines of the American continent.

December 20, 1849: On the 20th, Lieutenant Gunnison reported that there was a splendid vein of coal between the city and San Pitch Valley, also that he had found a large quantity of emery.

December 22, 1849: Captain Jefferson Hunt arrived at William's ranch, California, on the 22nd. The company of California emigrants, with which he left Great Salt Valley, soon became discouraged by the difficulties of the journey and the constant southern direction of the route, and began to murmur, get angry, and quarrel. When near Beaver Creek, an emigrant named Captain Smith came up with a company of packers saying that he had maps and charts of a new route, called Walker's Cutoff, which missed the desert and proposing to the company to go that way. Captain Hunt insisted that the westerly route advocated by Smith was not a safe one, but in consequence of the discontent and threatenings of the emigrants, Captain Hunt and the brethren besought the Lord to relieve them from such unpleasant and dangerous company. All the packers readily agreed to go with Captain Smith, and eventually, when near the rim of the Basin, most of the company concluded to follow on the cutoff, leaving Captain Hunt with only seven wagons, with which he arrived safely in California, with the loss of one ox only. Most of those who took the cutoff, after wandering for a time in the mountains, with very insufficient grass or water, turned back, and followed the southern route. Captain Smith and some others continued to struggle westward, and a few of them, after much suffering and disaster, arrived on foot in California.

December 24, 1849: On the evening of the 24th, the city was enlivened by the firing of cannon and of guns and pistols in every direction; which continued most of the night.

December 25, 1849: On the 25, one hundred and fifty persons assembled by invitation at my house, to celebrate Christmas Day. The tables were twice filled by the company, and all were feasted with the good things of the valley. When the tables were removed, dancing commenced, which was continued with energy and without interruption, except for supper, till a late hour.

December 26, 1849: On the 26th, the brethren made prepara-

tions for roofing the council house, hoisting the first beam in the afternoon.

Shadrach Roundy, Jedediah M. Grant, J.S. Fullmer, George D. Grant, and Russell Homer issued a "Prospectus of the Great Salt Lake Valley Carrying Company," Proposing to run passenger and freight trains from the Missouri River to the California gold regions, via Great Salt Lake City. The Prospectus sets forth the following advantages secured by traveling in the company's carriages: —

The company possesses facilities that few at present avail themselves of, owing to their peculiar situation or location, living, as most of them do, in the valley of the Great Salt Lake, they can (by active exertion) obtain fresh supplies of animals to aid in the enterprise, they trust, to the full and entire satisfaction of all concerned. Two or more of the firm will remain in the valley to see that suitable horses or mules are on hand to aid the line, when it shall require their assistance from the valley to Sutter's Fort. Emigrants, last year, from inexperience and other causes, sacrificed hundreds and even thousands of dollars, and most generally broke down their teams before or by the time they arrived in the valley.

Terms: — For passengers to Sutter's Fort, $300 — $200 in advance, and $100 in Great Salt Lake City. For hauling goods to Great Salt Lake Valley $12.50 per hundred pounds, or $250 per ton, two-thirds to be paid in advance.

A tabular statement in the *Millennial Star* gives the statistics of the church in the British Isles as follows: — 38 conferences, 479 branches, 4 high priests, 1,482 elders, 1,496 priests, 958 teachers, 548 deacons, total of members 26,012, exclusive of nearly 1,900 who had emigrated the 16 months previous, showing an increase of 10,010 in that period. As the above statement was compiled without any late returns from three or four of the largest conferences it was presumed that from ten to fifteen hundred might be added to the above increase.

~~The following works were published during the year [-] by elder [-] 15 Wilton streets, Liverpool:~~

The following works connected with the church were published,

during the year: —

In English

Second General Epistle of the First Presidency, Great Salt Lake City.

Frontier Guardian, Vol. 1 fortnightly 4 pages, commenced February 7; Orson Hyde, editor and proprietor, $2.00 per annum.

Published at Liverpool, England.

Millennial Star, Vol. XI, semimonthly, 16 pages octavo; Orson Pratt, editor. Price 2 1/2d per number.

The Kingdom of God, Part 3. 8 pages octavo, 1d., and Part 4, 16 pages octavo, 2d.

Reply to Remarks on Mormonism, 16 pages octavo, 2d.

Absurdities of Immaterialism, a reply to T.W.P. Taylder's Materialism of the Mormons, or Latter day Saints Examined and Exposed, 32 pages octavo, 4d.

New Jerusalem, or the Fulfillment of Modern Prophecy, 24 pages octavo, 3d.

Elder Orson Pratt was the author of the above pamphlets.

The second European edition each of the Book of Mormon, [blank] pages, [blank], and the Doctrine and Covenants, [blank] pages, [blank], and the eight edition, comprising 10,000 copies, of the Hymn Book, 342 pages.

Mormonism Triumphant, Truth Vindicated, Lies Refuted, the Devil Mad, and Priestcraft in Danger, being a Reply to Palmer's Internal Evidence against the Book of Mormon. By James H. Flanigan, 32 pages octavo, 4d.

In Welsh, at Merthyr Tydfil.

Udgorn Leion, Vol. 1, 20 pages monthly. John Davis editor

Kanes Ynfudiad y Saint i California (An Account of the Saints, Emigration to California), in a Letter by Dan Jones to John Davis from New Orleans.

Ewch, a Dysgwch (*Go Ye and Teach*), 2 pages. by John Davis.

Profwch bob Peth yn cynnwys Athrawiaeth Bedyddiatan, Rhesman, and etc., a Gwr Claff y Dernl (*Prove all things, containing*

the Doctrine of Baptisms, Arguments, and etc., and the Cripple at the Temple). By John Davis and R. Evans. 4 pages.

Bedydd (*Baptism*), 12 pages, by John Davis. *Casgliad o'Hymna Newyddion* (*Collection of 193 New Hymns*), by John Davis.

Y Donian Yobrydol yn Mrawdlys y Gelyn (*The Spiritual Gifts before the Enemy's Tribrunal*). 24 pages, by John Davis.

In French, published at Merthyr Tydfil, *L'Evangile* (*The Gospel*), by William Howells. 2 pages.

January 1850

<This years history compiled and copied by Robert L. Campbell and read to George A. Smith.>

By letter from Alexander Williams and others of Utah Valley, information was received that the Indians were stealing horses and cattle and threatening to make war upon the settlers. I replied, by letter, recapitulating the counsel given last fall; and further stated, as to fighting with and killing the Indians there was no necessity for it, if the brethren acted wisely in their intercourse with them; and warned the brethren that if they killed Indians for stealing they would have to answer for it.

I also proposed for their consideration the following question:

"Why should men have a disposition to kill a destitute, naked Indian, who may steal a shirt or a horse and thinks it no harm, when they never think of meting out a like retribution to a white man who steals, although he has been taught better from infancy?"

Gen. John Wilson and Elder Amasa Lyman as delegates to represent Deseret in forming a temporary coalition with California to sue for admission into the Union as a free and sovereign state, not having arrived in California in time to attend the convention held there, addressed a long communication to Governor Burnet on the subject, indicating the policy Deseret was willing to pursue, as noted in letter to Elder Lyman, September 6, 1849.

At a public meeting held in the bowery to discuss the subject of building a dam across the Jordan River, I recommended the

erection of a dam that the waters of said river might be used to irrigate land and propel machinery. Shortly thereafter, the General Assembly of the provisional state of Deseret passed an ordinance appropriating three thousand dollars for the construction of a dam across the river Jordan, and appointed Messrs. George A. Smith and Ezra T. Benson a committee to build in the same.

At a special conference held in Liverpool, England, Elder Levi Richards was appointed to go to Wales and counsel the presidency and saints there. Southamton was detached from the London conference and Elder Thomas B. H. Stenhouse appointed to preside over the same. The branches of the church in the island of Jersey were also detached from the London conference and Elder William C. Dunber appointed president of the same.

The ship *Argo* sailed from Liverpool for New Orleans on the 10th, carrying 402 souls, consisting of saints and their families, Jeter Clinton, President.

January 24, 1850: On the 24th, I invited the wives of the Twelve Apostles and other elders who were on missions, with a number of my relatives to dine at my house. Seventy ladies sat down at the first table. I employed five sleighs to collect the company. The day was stormy; near my house the snow drifted three feet deep.

January 26, 1850: I met in council with elders Heber C. Kimball, Willard Richards, George A. Smith, Newel K. Whitney, Daniel H. Wells and Ezra T. Benson. A variety of subjects were canvassed. The subject of building large edifices was introduced; Brother George A. Smith advocated the facing of both sides of the foundation walls of large buildings; he said the walls of the Nauvoo Temple settled more upon the inside than the outside. The following appointments were made:

Bishop Newel K. Whitney to receive and disburse the funds belonging to the public works with Brother Daniel H. Wells to assist him.

Truman O. Angell, architect.

Norton Jacobs, foreman of the joiners and carpenters

Samuel Ensign, foreman of the carpenters.

Alonzo H. Raleigh foreman of the masons.

Reynolds Cahoon, foreman of the tithing hands.

We agreed to pay the mechanics two dollars and fifty cents per day of ten hours, the architect three dollars per day.

Messrs. Daniel H. Wells, Daniel Spencer and Orson Spencer were nominated for judges of the supreme court. Mr. Andrew Perkins, county judge with Messrs. William Crosby and James Hendrix associate judges. Messrs. Aaron F. Farr and Willard Snow, magistrates.

William Smith sent a Remonstrance to the Congress of the United States against the admission of Deseret into the Union. Mr. Wentworth, on presenting the same in the House of Representatives said, it was written by William Smith the only surviving brother of Joseph Smith and his only successor, and set forth that he, the said William Smith, was unlawfully compelled to leave Nauvoo by the armed assassins of Brigham Young, who is a fugitive from justice — that Orson Hyde burnt the Nauvoo Temple — that his (Smith's) premises had been entered in 1845 and $3,000 in property extracted therefrom — that he was acquainted with the persons whose names were appended to the constitution of Deseret and knew them to be enemies of the United States, and had heard them declare that when they got to the valley of the Salt Lake, they would rob and plunder United States' citizens until they regained all the property that had been taken from them in Missouri and Illinois.

And said Smith further expressed his belief that a large portion of the murders of emigrants charged to the Indians were committed by the Salt Lake Mormons — that Brigham Young was crowned King — that his council are a secret banditti — that the Salt Lake Mormons believe in a kingly government and the government of Moses — that they have a plurality of wives and live in adultery, and otherwise outrage the laws of virtue and civilization.

Mr. Wentworth moved that the Remonstrance be referred to the Committee on Military Affairs, Mr. Burt rejected and the matter was laid over.

As governor of the provisional state of Deseret I approved of ordinances providing for the organization of the judiciary; concern-

ing revenue; offering a bounty for killing wolves; for taking out the river Jordan; also Big Cottonwood and other creeks for irrigating and other purposes; providing for state and county commissioners on roads; authorizing the location of state roads; and providing for the location of counties and precincts.

January 31, 1850: On the 31st, accompanied by elders Kimball, Richards, George A. Smith, Benson, Wells and my brother, Joseph, I visited Elder Parley P. Pratt, who had just returned from his southern exploring expedition. Elder Pratt read a lengthy report of his journey, from which the following is extracted:

(This account is probably too lengthy for condensed history, but is inserted here. Also the names of the southern pioneers, some of their songs for preservation, but not for publication.)

Elder Pratt's company reached (Manti) San Pete, December 3, '49 — distance 130 miles; found the brethren there well pleased with the fine location, good stone quarry and abundance of cedar fuel adjacent, though some were annoyed with the adhesive clayey quality of the soil; thence his company proceeded to the Sevier River where they met brothers Charles Shumway, James Allred and Elijah, alias "Barney Ward", also Walker, the Utah war chief, and his band of Indians, many of whom were sick with the measles.

After obtaining information from Walker and Ward they traveled up the Sevier several days, crossing it once on the ice, thermometer 21° below zero, Fahrenheit, when they arrived at a point where the river was hemmed in by mountains over which they passed to their left and camped in the evening in a rich grassy vale. Continuing up the river for two days, they reached the forks of the Sevier, above which they camped nearly a mile on the southwest fork, the other fork bore eastwardly; a lofty range of mountains divided the river.

Proceeding up the valley of the southwest fork, they soon reached an impassable canyon, through which the river rushed like a torrent between perpendicular rocks, an abrupt chain of mountains nearly surrounding them. Here the company encamped on the 17th, while they explored a road through the mountains; after which they spent five days in crossing a succession of hills and divides, in many places having to let down the wagons with ropes by hand, in other places drawing up the cattle by hand, while they in turn drew up the wagons; the cattle obtaining some little

subsistence by browsing on the trees and what shrubbery was not covered with snow. The weather was severe, snow falling much of the time.

On the 23rd, they reached Red Creek in Little Salt Lake Valley where it was decided the worn out oxen should lie by and recruit, and a portion of the company should remain in charge of them and the wagons and continue the explorations of the surrounding country, while another portion of the camp should proceed with the horses and mules and explore southwardly.

Accordingly, on the 26th, the company divided; about thirty brethren under the presidency of Elder David Fullmer were left in charge of the cattle, brothers Joseph Mathews and Schyler Jennings returned with letters, while Elder Pratt with nineteen others proceeded southward.

On the 27th, they crossed a stream called the Muddy, clothed with hundreds of acres of scattering cottonwoods, some of which were large; below these is a handsome expansive plain of very rich land consisting partly of overflowed wire grass meadows, other portions of this plain were dry, level and inviting to the plough, clothed with meadow grass and rabbit wood, soil mostly black loam, very rich, on which the water could be used, and thereby redeem the swampy parts. These meadows about two or three miles wide appeared through the telescope to extend from ten to twenty miles. On the south western borders of this good land are thousands of acres of cedar constituting an abundant supply of fuel; in the midst of which rises a hill of magnetic iron ore, specimens of which were produced.

At the Muddy they left the road they had travelled in since reaching Little Salt Lake Valley and proceeded along the base of the Wasatch range several miles and encamped at the summit of the basin rim, in a valley, with good soil, fine grass and several small streams issuing from the Wasatch mountains with rapid currents which flow on the highest points of land in the valley till lost in a lake near the summit or in alluvial meadow bottoms; the mountain range here nearly perpendicular and in many parts composed of red sandstone in progress of dissolution. They passed an isolated dome or tower of red sandstone several hundred feet high around the head of which the clouds were passing swiftly.

Descending southward through an open valley, thence crossing over hills to their right, they encamped in a rough, broken country on a stream fringed with cottonwood, ash and oak, where they were visited by Piute Indians, nearly naked, who increased as they penetrated their country and who appeared well pleased and very talkative; though when they first saw the company they acted very shy, skulking along on a parallel line with

and not daring to encounter them till next morning; the brethren, however, having seen the Indians, kept strict guard that night.

Soon after starting next morning, they came to a few acres of fertile bottom covered with old corn stalks and a few squashes, the present farms of the Indians were further down. A short distance brought them to the Virgin River, which here runs a westerly course, eighteen yards wide, one foot deep, swift current with rocky bottom, flowing through canyons which forced the company to pass over a high, sandy, hilly country to the left encamping again on the river on a small fertile bottom, distance from Great Salt Lake City to rim of basin by their route 311 miles.

From the rim of the basin thirteen miles rapid descent brought them to milder climate and first cultivation and a mile or so farther to the Virgin River before mentioned. The Wasatch range terminated here in several abrupt promontories. Southwardly for about eighty miles there appeared a wide expanse of chaotic matter, huge hills, high sandy deserts, grassless, waterless plains, perpendicular rocks, loose, barren clay and dissolving beds of sandstone; in short, a country in ruins, dissolved by the pelting storms of ages, or turned inside out, upside down by terrible convulsions. Eastwardly the view was bounded by vast mountain tables, one rising above the other, and presenting a level summit at the horizon, as if the whole country had occupied a level several thousand feet higher then its present surface. Poor and worthless as was the country, broken pieces of pottery, well glazed and striped with unfading colors, lay strewn around.

On the 1st of this month (January) the company traveled down the Virgin River, the bottoms of which expanded about a mile in width and several miles in length; loose, sandy, fertile soil easily watered; sometimes subject to overflow; some cottonwoods along the river; they soon encountered a range of hills which divided this valley from another, both containing some three or four thousand acres of desirable land; at the lower termination of this second valley a tributary from the north called the Santa Clara, entered the Rio Virgin, which below the junction flowed through rough canyons, amid a rugged worthless country. The view about twenty miles south west was bounded by a rugged mountain chain with snow on the summits. The junction of these two streams was estimated eighty miles distant from where they left their wagons in Little Salt Lake Valley and three hundred and fifty two from Great Salt Lake City by their route.

The climate at this point appeared that of early spring, the buds of trees swelling and the new grass springing up; weather warm and pleasant during the day and at night moderately cool, sometimes freezing a little, thermometer ranging in the shade at noon 64° Fahrenheit, evening

and morning 34°; rain at intervals all day and during the night. Learning from the Indians the unpromising character of the country beyond, and their animals growing very weak, having frequently to be unpacked and lifted out of the mire, Elder Pratt and company deemed it imprudent to venture farther. They turned to the north up the Santa Clara and encamped about two miles above the junction on New Year's Evening in a wet miry bottom, rain falling heavily; surrounded by an equal number of Indians well armed with bows and poisoned arrows, whose Chief welcomed them cordially, wishing to be friendly with Walker's band of Utahs, the Americans, and all good people. The chief strongly invited the brethren to settle amongst his people and raise something to eat. The company gave the Indians presents of flour, dried meat and peas, fed them and sung for them, they joining with much glee in the chorus of Brother Pratt's new hymn, "O Come, Come Away."

On the 2nd, the company passed up the Santa Clara thirteen miles, piloted by many Indians (who raised good crops on the rich bottoms by irrigation) and encamped in a good grove of cottonwood and ash mingled with grape vines. Continuing up the Santa Clara they struck Captain Hunt's new wagon road passing some fertile bottoms, well timbered, and encamped among cottonwoods on the 3rd, where was some good bunch grass on the mountain sides, the best they had seen for several days; some quails and hawks seen.

On the 4th, they passed over a hilly country and leaving the Santa Clara ascended the rim of the basin and proceeding a few miles encamped in the cedars, snow falling, this valley subsequently named "Mountain Meadows." On the 5th, passed through a fertile valley, and reached a stream where they found Perbelow's camp, of four or five wagons. About twelve miles farther met Captain Fly's camp, 25 wagons, laying by, shoeing there cattle, where was found rich specimens of iron ore said to be scattered over the hills in large quantities; cedar fuel and pasturage abundant; snow continued to fall.

The country west and northwest expanding into a vast plain dotted with mountain ranges lost from view in unexplored immensity.

6th. — They traveled twenty five miles and encamped by a stream at the foot of the iron hills and cedar groves a few miles from the Muddy.

7th. — They crossed the Muddy and its bottoms and camped at the springs, on brow of the hill, at the southern extremity of Little Salt Lake Valley, elders Parley P. Pratt and Dan Jones proceeded to Elder Fullmer's camp which they found at Center Creek, (now Parowan,) where, next

day they erected a liberty pole forty feet high, hoisted a free soil banner, prepared a public dinner and on the arrival of Brother Pratt's pack company, about noon, under Captain Brown, the cannon and small arms were discharged, and all sat down to a substantial dinner being the first celebration of the settling of Little Salt Lake Valley.

Elder Fullmer's division had explored Little Salt Lake and found what Walker calls "God's own house" in a canyon of perpendicular rocks, penetrated by a branch of Little Salt Lake and covered with hieroglyphics or strange figures ~~chiseled~~ cut on the rocks; further west they found some good land and a small lake separated from Little Salt Lake by a low mountain range; they had also explored the valley of the Muddy and found the iron ore; in the canyons they found abundance of pine timber also quarries of free stone, plaster of paris and lime stone.

The whole company commenced their return journey and on the 12th reached Beaver Creek, which was pronounced an excellent location for a large settlement. They reached Chalk Creek (now Fillmore) on the 19th, after encountering much snow, which continuing to fall, rendered it impossible to proceed farther with their wagons and teams.

It was therefore agreed that Elder David Fullmer with the young men should remain in charge of the wagons and cattle, while Elder Pratt and twenty three others with twenty six horses and mules should proceed home, that there might be provisions sufficient for those who should remain till the weather opened.

Elder Pratt, although very sick, bade ~~the young men "good bye~~" and started with his party on the 22nd; after wallowing in the snow nine miles they encamped, Brother Pratt, not having eaten anything for nearly two days, during which time he had vomited considerably, was unable to proceed any farther.

23rd. — They traveled ten miles each one going ahead in turn and breaking a track through the snow; encamped long after night in snow waist deep, completely exhausted; their horses being tied to Cedar trees or wallowing up the hill in search of bunch grass.

24th. — Several of the horses were unable to proceed. The company passed through Round Valley and encamped four miles south of the Sevier River, where their animals found some bunch grass on the hill sides.

26th. — They encamped about three miles south of Salt Creek, their provisions nearly exhausted.

27th. — Elders Parley P. Pratt, Chauncy W. West and Dimick B.

Huntington with some of the best animals started ahead of the others for Provo to send back provisions. Brother Huntington soon gave out and fell behind for the rear company, brothers Pratt and West proceeded, breaking the track on foot and leading their animals, sometimes riding them; travelled all day about knee deep in snow and camped at 11 p.m. on Summit Creek, extremely hungry and feet badly frozen; it being the coldest night they had ~~ever~~ experienced. After trying in vain to thaw out their frozen shoes, stockings and the extremities of their drawers and pants they rolled themselves in their blankets and lay trembling with cold a few hours.

28th. — They arose long before daylight, ate a few mouthfuls of the last black frozen biscuit, saddled up their animals and after another laborious day's travel reached Provo at dark; and the same night raised a party of men and animals with provisions and started them back. These picked up one of Brother Pratt's company, named Taylor who had wandered off ahead of the others and was within eight miles of Provo; he was found sunken down in the snow in a helpless condition, his horse standing by him nearly frozen to death. Taylor survived, but measurably lost the use of his limbs. The relief company met the others of Brother Pratt's advance company at Peteetneet Creek, now Payson, and brought them in safety to Provo on the 30th.

(This list inserted for preservation and not for publication)

List of names of company of fifty organized for exploring south. Parley P. Pratt, president, William W. Phelps and David Fullmer, counsellors, John Brown, captain of fifty, Robert (L.) Campbell, clerk. Winter of 1849-50.

First Ten.

Isaac C. Haight, captain
Parley P. Pratt*
William Wadsworth
Rufus Allen
Chauncey W. West
Dan Jones*
Kial K. Gay
George B. Matson*
Samuel Gould
William P. Vance

Second Ten

Henry Heath
Seth B. Tanner
Alexander Lemon

Fourth Ten

Ephraim Green,* captain
William W. Phelps,*
topographical engineer
Charles Hopkins*
Wm. S.S. Willes
Andrew Blodgett
William Henry
Peter Dustin

Joseph Matthews, captain
John Brown*
Nathan Tanner*
Sterling G. Driggs
Homer Duncan*
William Matthews*
John D. Holladay*
Schuyler Jennings
John H. Bankhead*
Robert M. Smith*

Third Ten

Joseph Horn, captain
Alexander Wright*
David Fullmer
William Brown*
George Nebeker
Benj. F. Stuart*
James Farrer
Thomas E. Ricks
Robert (L.) Campbell*
Issac H. Brown

Fifth Ten

Josiah Arnold, captain
Christopher Williams
Stephen Taylor
Dimick B. Huntington*
John C. Armstrong
Isaac B. Hatch
Jonathan Packer
(From San Pete:
Madison D. Hambleton*
Gardner G. Potter*
Edward Everett
John Lowry
Sylvester Hewlett)

*An asterisk is placed after the names of those who went over the rim of the basin.

(This page left by George A. Smith's direction for Parley P. Pratt's songs made & sung on the journey.)

Song of the Southern Pioneers

O come, come away, from Northern blasts retiring,
These wintry times to milder climes, O Come, come away.
Where Gentile foot has never been.
The clear blue sky is always seen
And Spring is ever *green*, O come, come away.

O come, come away, where hope is still inspiring
Where flowr'ets bloom in rich perfume, O come, come away.
There 'mid the mountains towering dome
The Colorado's waters foam
And freedom *finds* a home, O come, come away.

O find, find away, the Gentile saints are coming
In Zion's car, from realms afar, O come, come away.

Come, come in might and majesty,
Extend the reign of liberty
Sound, sound the *Jubilee*, O come, come away.

O come, come away, where Joseph's sons are roaming
In solitude and manners rude, O come, come away
We'll teach them there the Gospel true
Their ancient covenants renew
As angels brought to *view*, O come, come away.

O come from the realms where tyrants still are reigning
From poverty and cholera and war, come away
Imperial Zion rise in might
Increase thy towers extend thy light
And reign it is *thy right*, At home and far away.

O come, come away, the mountains still exploring
Turn every crook, search every nook, O come, come away.
The secret treasures of the hills
The rivers, lakes and murmuring rills
Are ours boys by *Heaven's* will, So come, come away.
We'll Search 'mid the Glens where cataracts are roaring
The mountains steep, the caverns deep, O come, come away.
Perhaps these solitudes contain.
A remnant who in Maddoch's reign
From Wales *came* oer the main, so far, far away.

O come Captain Jones your kindly heart is yearning,
O'er kindred dear, lets find them here, O come, come away
Six hundred years they've dwelt alone,
To friends and kilk and kin [-]
Arise your *hundred own*, And bring them away

And when from their toils, we're merrily returning
Warm hearts shall meet, each other greet, O come, come away
Come, come our social joys renew,
Where wives and children welcome you.
Sweethearts warm and true, O come, come away.

Parley P. Pratt

After hearing the report of Elder Pratt's exploring tour read, Brother Isaac Higbee of Utah Fort reported to me and the brethren before named, that the Indians in Utah Valley had killed and stolen between fifty and sixty head of cattle and horses — that they were very saucy and threatened to kill more cattle and get other Indians to join them and help them to kill the settlers in that valley — they also said they wanted to fight and upbraided the settlers for cowardice because they would not fight. Brother Higbee further reported that the brethren in Utah Fort were agreed in asking the privilege of making war upon the Indians, and defending themselves. After discussing the subject the council decided to grant the brethren their request.

I insert the following:

Statement made by Elder James Bean (June 12, 1854.)

Early in January, 1850, Jerome Zabrisky, Richard A. Ivie and John Rufus Stoddard were going out from the fort in Utah Valley, professedly to hunt cattle; shortly they met an Indian who was wearing a shirt which Richard A. Ivie claimed, alleging that it had been stolen from him and demanded it; the Indian refused to give it up, saying he had bought it; whereupon they tried to take it from him forcibly, he struggling all the time against them, and to defend himself drew his bow, when John R. Stoddard shot him through the head killing him instantly. They then dragged his corpse to the Provo River and sunk it near the Box Elder Island.

The Indians became suspicious, instituted a search and found the body, they then commenced depredations by stealing horses and cattle. The Indian shot by Stoddard was known among the whites as the "old Bishop" on account of his appearance and gestures which somewhat resembled Bishop Whitney's.

The settlers in Utah Fort then made a law to keep all Indians out of the fort. Old Elk who was sick with the measles came in for some medicine, went to Sister Hunt's house, where Alexander Williams saw him and took him by the nape of the neck and kicked him out of the fort. That same evening the Indians stole three cows out of Mrs. Hunt's yard and continued stealing, which was the commencement of the Indian difficulties.

James Bean heard Ivie relate the occurrence. Zobrisky and Stoddard have boasted of it.

Elder James Goff subsequently stated that the murder of the

Indian was talked of at the time by many of the settlers, and that it was asserted that the men who killed the Indian ripped his bowels open and filled them with stones preparatory to sinking the body.* (*The Indians assert that, annually, on the anniversary of his death, the old Bishop appears on the bank of the river, and slowly takes the rocks one by one out of his bowels and throws them into the river, then disappears. Some fishermen have watched in hopes of having an interview with the old Bishop's ghost.)

These facts, which were kept hid at the time, explain to me why my feelings were opposed to going to war with the Indians, to which I never consented until Brother Higbee reported that all the settlers in Utah were of one mind in relation to it.

Elder Orson Pratt proposed to the saints in Great Britain to reduce the price of the *Millennial Star* from five cents to two cents provided they increased the subscription list from five to seventy thousand, which they did. Many of the saints who subscribed for one *Star*, under this arrangement, took another two for distribution among their friends.

After conferring with Capt. Howard Stansbury and Lieutenant Gunnison upon the subject of the Indian outrages in Utah Valley (who considered the necessity of the case, required us to make war upon the Indians), I attended a meeting in the council house at which the subject of these outrages was further discussed. I advised the brethren in Provo to take measures to make the Indians desist from stealing and committing depredations. Captain Stansbury was present and approved of my counsel. Gen. Daniel H. Wells called for volunteers from the militia to go to Utah Fort (subsequently named Provo) and gave them instructions. Capt. George D. Grant started on the 4th with a company of volunteers. Major Andrew Lytle overtook the command at Cottonwood. By direction of Captain Stansbury, Dr. Blake and Lieutenant Howland accompanied the expedition.

The volunteers encountered and fought the Indians on the 8th near Utah Fort, three of the volunteers were wounded. On the 9th they assaulted and carried the log house in which the Indians were sheltered, and from this position fired upon them all day. The Indians were driven into a dense thicket of brush with which the

low grounds along the Provo River are covered. Joseph, son of President Isaac Higbee of Utah Fort was killed and Alex Williams, Sam Kearns, Albert Miles, Jabez Nowland, [blank] Orr, [blank] Stevens were wounded. The volunteers had six horses wounded and three killed.

<August 22, 1869, Gen. Nells Sardin, School of the Prophets — They killed 27 Indians at the south end of the lake. Robert L. Campbell>

February 1850

February 10, 1850: On the 10th, Gen. Daniel H. Wells started for Utah with instructions to confiscate the property of those who had furnished arms and ammunition to the Indians. On the 11th the Indians evacuated their positions in the thicket and leaving eight of their number dead, fled into Rock Canyon an almost inaccessible mountain gorge. A band of Indians were reported encamped on the Spanish Fork River. General Wells after detailing a sufficient force to reconnoiter Rock Canyon proceeded thither, but not finding the Indians there, directed his command to proceed to the west of Utah Lake. Upon reaching Promontory Point at the south end of the lake, on the 14th, they encountered and killed a party of Indians, except the women and children all of whom were spared. The women in accordance with the Indians customs claimed the protection of the volunteers.

After detaching scouts to go round the west side of the lake and reconnoiter further, with orders to cross the lake on the ice and join the command at Provo, the general and company turned homeward. At Summit Creek they met my express with directions for the volunteers to return. At Provo, General Wells learned that the party who had penetrated into Rock Canyon found a few sick and wounded Indians, also eight or ten who apparently had died from wounds, exhaustion and measles. Among the dead was "Old Elk" the chief who had sworn never to live in peace with the white man.

The volunteers returned from Utah County on the 19th. I congratulated them on their safe return and was thankful to learn of their obedience to orders. They voted unanimously that the horses

captured from the Utahs should be given to the band of Indians at the Salt Lake.

General Wells made a verbal report of the expedition to the general assembly.

The Ship *Josiah Bradlee* sailed from Liverpool on the 18th for New Orleans carrying two hundred and sixty three souls of the Latter-day Saints. Elder Thomas Day, President.

A slight shock of an earthquake was felt by many in Great Salt Lake City between three and four p.m. on the 22nd.

I approved of an ordinance passed by the general assembly incorporating the University of the State of Deseret.

The First Presidency wrote letters to Elder Orson Hyde and Orson Pratt giving them a history of events with us during the past winter. Meetings were held regularly upon the Sabbath, mostly at my house, by the various quorums, at which I had many opportunities of preaching to the brethren.

March 1850

March 4, 1850: The ship *Hartley* sailed from Liverpool to New Orleans on the 4th inst., carrying 109 souls of the Latter-day Saints, Elder David Cook, president.

Brother Isaac Morley, of San Pete, wrote that his company had spent the winter mostly in wagons and tents; a few had built log cabins. The snow had been two and three feet deep during winter. They had lost 71 oxen, 38 cows, 3 horses and 4 head of young stock. Some had helped to keep their teams alive by shoveling snow off the grass. Brother Morley had baptized Warner, the Utah chief, on the 13th. The settlers, notwithstanding their limited supply of provisions, could not refrain from administering to the Indians, who would sometimes cry with hunger.

The chancellor and regents of the University of the State of Deseret held their first meeting on the 13th, at which a committee of three was appointed, in connection with the governor, to select a site for university buildings and also locations for buildings for primary schools.

Col. Thomas L. Kane delivered a discourse before the Historical

Society of Pennsylvania on the 26th, in which he eloquently depicted the exodus of the saints from Nauvoo; the poverty and hardships under which many journeyed to Council Bluffs; the ready response to the call of the general government in furnishing a battalion to march to California; with many happy allusions to the manners and customs of the saints in the wilderness, and of the surrounding Indians; the settlement of Deseret, with sketches of its geography and aborigines, and the timely aid rendered by the saints in their isolated home — a half way house — to the California immigrants. This discourse was subsequently printed in pamphlet form, passed through several editions, and was espied in the *Millennial Star* and *Frontier Guardian*.

Elder David Fullmer with the remainder of Elder Parley P. Pratt's southern exploring company, returned on the 28th. They had discovered chalk on the banks of the creek where Elder Pratt left them.

Company moved to Thorn Plum Creek, now Pioneer Creek, near which they encamped in the cedars until March 6th, when they started again, and after shoeing their wagons to travel on the top of the frozen snow, and in places for miles shoveling the snow out of a track for the wagons, they succeeded in reaching the Sevier River on the 16th, about 27 miles; from which point they encountered but little snow.

Bro. Robert (L.) Campbell, clerk of company, wrote several copies of guides from Great Salt Lake City to San Pete, also to Santa Clara; from which the following note of distances is extracted.

			miles
From G.S.L. City	to	Provo.	46
"	"	Salt Creek	89 3/4
"	"	San Pete, (subsequently Manti)	130 1/4
"	"	Sevier River	116
"	"	Chalk Creek, (subsequently Fillmore)	149 1/2
"	"	Beaver	220 3/4

"	"	Center Creek (subsequently Parowan)	254
"	"	Santa Clara River where California road leaves it,	355

Elder Franklin D. Richards arrived in Liverpool, England, on the 28th, and was called to take charge of the churches in Britain till Elder Orson Pratt returned. Elder Pratt had left for Council Bluffs, U.S., to visit that portion of his family who were located there.

I approved ordinances passed by the general assembly: In relation to county recorders; creating a surveyor general's office; authorizing the erection of a building for the safe keeping of public property, purchasing arms, ammunition, supplies and etc.; prohibiting the sale of arms, ammunition or spirituous liquors to the Indians.

In Congress the House Committee on Elections reported adversely on the memorial of Almon W. Babbitt, delegate from the provisional state of Deseret, praying for a seat in the House. It was ordered that the report be committed to the committee of the whole House on the state of the Union, made the special order of the day for the 20th inst. and printed. With the report was printed the preamble and constitution of the state of Deseret, abstract from the journals of the convention and general assembly and memorial of Mr. Babbitt.

At the general conference held April 6th, 7th and 8th, the authorities of the church were sustained; Samuel Russell and Moses Martin were cut off from the church, and the following brethren were appointed on missions by unanimous vote:

George Pitkin, Sydney A. Hanks, Thomas Tompkins, Julian Moses, Joseph Buzby, Simeon A. Dunn, Uriah B. Powell and Jonathan Crosby to the Society Islands.

Robert (L.) Campbell, John O. Angus, James Works, Claudius V. Spencer, Isaac C. Haight, Moses Clawson, Appleton M, Harmon, Jesse W. Crosby and William Burton to England.

Hyrum Clark and William D. Huntington were appointed to go to California and assist elders Amasa Lyman and Charles C. Rich. Jesse Molen was appointed to go on a mission to the United States,

and James Bay to the state of Ohio.* (**Millenial Star* Vol. 12)

On the 6th, Elder William Howells organized a branch of the church at Boulogne Sur-mer, France, containing six members.

The following missionaries arrived at Liverpool on the 8th, and were appointed to labor as follows:

Elder John S. Higbee in the Carlisle conference.

Elder Joseph W. Johnson in the Bedford conference.

Elder Jacob Gates in the Derby and Lucester conference.

Elder Alonzo LeBaron in the Warwickshire conference.

Elder Joseph W. Young in the Manchester conference.

Elder Job Smith in the Norwich conference.

Elder Peter Causon enroute for Denmark and Elder Joseph Toronto for Italy.

At a meeting of mechanics in Great Salt Lake City, I proposed that the wages of carpenters and joiners be $2.00 per day during the year and masons $2.50 per day.

Elder Wilford Woodruff and company started from Boston on the 9th and New York on the 10th for Salt Lake Valley. When the company left New York they numbered 209 souls.

The following items are extracted from "Third General Epistle of the Presidency of the Church to the Saints scattered throughout the Earth":

Beloved Brethren: When we contemplate your diversified situations, in connection with the great work in which you have enlisted, it is one of our highest sources of enjoyment for the time to arrive when we can communicate to you by letter, what we would make known by tongue were you with us.

We are here in the mountains, far removed from the revolutions and daily intelligence of the nations, and have heard nothing from them, or from our brethren who dwell afar, since September.

The welfare of scattered Israel lies near our hearts; it is our theme by day and by night; in meditation, in council, in prayer, in action; we are at home nowhere only as we are engaged in building up the Kingdom of God; and we ever seek the earliest opportunity to communicate the situation of the brethren in the valley, and to diffuse that light of which our Heavenly Father is pleased to make us the recipients, that we may all be

edified and grow up together in the knowledge of God, and be prepared for celestial glory.

Some emigrants from Michigan arrived at this place on the 15th of November last, accompanied by Mr. Vasquez; and on the 22nd of the same month, snow covered the valley from one and a half to two inches; and on the 24th it was about three and a half feet in Mill Creek Canyon.

Nineteen emigrants arrived December 1st, in a very destitute situation, having left their wagons more than forty miles back, and their teams about twenty, themselves without provision. They reported having left the States on the 24th September and having passed Elder Taylor's company at Independence Rock, November 6th; but so closely were they pressed by the snow, they did not bring us one newspaper, though they said they had many in their wagons.

An express was sent by Captain Stansbury of the U. S. Topographical Engineers, stationed at this place to Fort Hall some time in December, but so deep was the snow it was obliged to return without accomplishing its object, and business generally was suspended in the valley during this month, though a few milder days near the last, permitted the raising of the roofing timbers of the council house, which had been prepared in the bowery, which has been occupied as a great shop during the cold weather.

On the 5th of January, Captain Stansbury sent a second express to Fort Hall, which accomplished its mission, and returned after a tedious journey, together with the paymaster and some other officers of the U.S. army from Fort Hall, who reported but little snow in the vicinity of the fort, but immense quantities on the route; and that a large portion of government cattle at Cache Valley, had died through the severity of the weather and snow, which fell in this valley from ten inches to two feet deep on the 18th and 19th, and in some of the adjoining canyons six or eight feet deep. On the morning of the 24th of the same month, a terrible wind swept over our valley from the south, and continued about twenty four hours, driving all animals before it, the snow being so deep and light as to be subject to its influence, piercing through the thickest clothing, causing men to seek shelter in the house, and cattle to gather in hollows, and under cliffs, where, in some instances, they were buried, suffocated, and frozen in heaps.

On the 30th of January, four men arrived from Fort Bridger, having left their goods and remaining pack animals in Weber Canyon, a portion of their horses having died on the way before reaching the canyon. This

was the second attempt of the same company to pass from the fort to the valley, and their goods remained in the canyon on the 30th of March.

During the past season, the winter has been longer by four or five weeks than the season previous, and more snow, but not so severely cold, and the prospect for grain is good. The snow in the valley was nearly dispersed in the latter part of February; but frequent falls since, and night frosts through the month of March, prevented ploughing to any great extent till near the first of April when the earth was bare, and spring rains began to fall.

On the 22nd of February, the shock of an earthquake was sensibly felt in the valley to a great extent, causing houses to jar, and crockery and furniture to move.

The health of the saints in general is good, and there has never been any prevailing sickness in our midst, and but very few deaths.

The General Assembly of Deseret have held an adjourned session, at intervals, through the winter, and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Juab and Tooele counties, and establishing county courts, with their judges, clerks and sheriffs, and justices and constables in the several precincts; also a supreme court, to hold its annual sessions at Great Salt Lake City, attended by a state marshal and attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of state, according to law, justice and equity, without delay.

On account of the severe weather, little has been done on the public buildings since last fall. The foundations of the public store house and store are laid, and the aqueducts from the warm spring to the public baths are rapidly progressing, and they will be ready for use in a short time.

Elders Amasa Lyman and Charles C. Rich will continue their operations in western California, and keep an accurate account of all tithings and of the general proceedings of the brethren.

Elders Orson Pratt and George D. Watt are wanted at this place with their families. At such time as Elder Pratt shall find it convenient or necessary to facilitate his return, he will call to his assistance Elder Franklin D. Richards, who will succeed him in the presidency of the church on the British Isles; and we would suggest elders George B. Wallace and Levi Richards for his counsellors. So far as we have been informed, Elder Pratt has done a great and good work in England, but his labors are now needed at home; and if the saints should mourn his loss, we would say be comforted and come with him, or follow him as fast as you can; but if you cannot

at present, you will find in his successor, Elder Richards, a counsellor, president, and friend worthy of your prayers and confidence.

Elders Wilford Woodruff and Amasa Lyman are expected here this season. We anticipate a visit from Elder Orson Hyde, who, we hope, will bring a host of saints with him; for the labors of the valley are great compared to the number of laborers.

Elder Orson Spencer, chancellor of the University of the State of Deseret, issued a circular to the:

"Patrons of Learning"—*throughout the world, asking Christians,* Sceptics, Pagans, Jews and Mohommetan to contribute to the establishment and sustenance of the institution.

Elders Lorenzo Snow, John Forsgreen and Haden W. Church arrived in Liverpool. Elder Snow on his mission to Italy, Elder Forsgren to Sweden and Elder Church to Britain.

Elder Willard Richards delivered an address to the chancellor and regents of the University of the State of Deseret, which was published in pamphlet form. He suggested to the regency to appropriate the funds of the institution to qualifying teachers for common schools and academies and the advantages of collecting and procuring such books, apparatus and etc., as shall be necessary for the education of youth; also to purge the English language of all superfluous letters, figures and combinations, translate all useful information to be found in dead languages to a living speech; and not labor to obtain empty, high sounding titles, but for the elevation of humanity.

By letters from Brother Isaac Morley, San Pete, I learned that Walker and Arrowpene were chastising and killing the Indians that persisted in killing the cattle of the settlers; also that Walker had informed him that Bridger and Vasquez were stirring up the Indians to make war upon the Mormons. Patsowette had killed 10 horses, mules and cattle, and threatened to kill the Mormons if he could. The brethren at San Pete were thankful at receiving relief sooner than they had expected from Salt Lake City.

A branch of the church was organized at Tooele, Tooele County, by Elder Ezra T. Benson; John Rowberry was appointed President.

I attended meetings held at the bowery, during this month; as usual, the sacrament was administered and much good instruction given.

May 1850

Accompanied by elders Heber C. Kimball, George A. Smith, Ezra T. Benson and William M. Lemon, surveyor, I crossed Jordan River with leveling instruments, and spent two days examining the river and banks to fix upon a site to locate a dam that the waters of the Jordan might be used for irrigation. The committee appointed by the legislature to build said dam decided that the sum appropriated was insufficient.

May 13, 1850: On the 13th, the bishops held a meeting and agreed to send ten teams with grain to assist the brethren in San Pete.

May 19, 1850: Elders Orson Hyde, Orson Pratt and Wilford Woodruff attended conference in Kanesville, Potawatomie County on the 19th. Elder Orson Pratt had just arrived from England on a visit. These elders preached to the saints, and appointed a committee of three to locate the poor immigrants who could not proceed to Salt Lake this season. Fifty dollars were subscribed to conciliate the feelings of the Pawnee Indians. President Orson Hyde among other things remarked that the priesthood and saints held the keys of blessing in their own hands; and as they had not had a shower of rain but one, since last fall, neither seen the bow of promise in the Heavens, while the earth was parched up and dry, he told the saints that if they would open their doors, receive and administer to the poor, the desired blessing should be given them. Elder Orson Pratt prayed and asked for rain. As soon as conference was dismissed the clouds gathered, the rain fell copiously and the rainbow appeared in the Heavens.

Peter W. Conover, from Utah Valley, brought information that several Indian chiefs were gathering at Fort Utah and were desirous of making a treaty of peace with General Wells. Accompanied by elders Heber C. Kimball, Daniel H. Wells and others I visited the Indians at Fort Utah. I felt much chagrined at the conduct of the settlers there, who had allowed their boys to wrestle, gamble and run horses with the Indians. We returned without endeavoring to effect any negotiations, realizing that when the settlers, by their conduct

had placed themselves on a level with the Indians, it was useless to ask the Indians to promise to do better than the whites were doing around them. The brethren at the fort having had to divide their provisions with the Indians were scantily supplied themselves.

Elders John Taylor, John Pack and Curtis E. Bolton arrived in Liverpool on the 27th enroute to France on their missions.

The first company of California emigrants arrived on the 27th, they reported having left thirty wagons on the road which they had loaded with grain to feed their animals.

From the *Missouri Republican*:

The temple of Nauvoo erected by the Mormons, finished in 1845, partially burnt in October 1848, having but its four walls left — all its timber works having been consumed by the flames — was destroyed by the hurricane on the 27th.

On arriving at Nauvoo, in March 1849, the Icarian Community bought the walls of the Temple with a view to refit it for schools and etc. Much preparation had been made for re-establishing the roof and floors; a steam mill was purchased to fit up a saw mill; the saw mill was nearly finished; a vast shed was raising near the Temple, to shelter the carpenters, the masons were laying in the interior the bases of the pillars, when this frightful hurricane, the most terrible experienced in the country in many years, burst suddenly on the hill of Nauvoo, where lightnings, thunder, wind, hail and rain, seemed united to assail the building.

The storm burst forth so quickly and with such violence that the masons, overtaken unawares in the Temple, had not time to flee before the northern wall, sixty feet high, bent down over their head, threatening to crush and bury them up.

"Friends," cried out the foreman, "we are all lost!" and indeed their loss appeared certain; but fortunately, the running rubbish of the northern wall stopped at their feet. The southern and eastern walls, however, which had always been looked upon as the weakest, now shaken by the fall of the former, seemed on the point of tumbling on them, but rushing out in the midst of dust, hail, rain, thunder and lightning they escaped, astonished at seeing those walls still standing, and frightened at the danger from which they had just emerged.

The next morning the Icarian general assembly met and unanimously resolved that as the southern and eastern walls would soon fall down, to

avoid any serious accident, it was better to pull them down, which they did.

I attended meetings each Sunday during this month in the bowery. I spoke of the folly manifested by the saints in running after gold and bartering their salvation for it, after having embraced the gospel and gathered according to its requirements. I told those who wanted to go to the mines that I would remain here, mind my own business, help to build up the Kingdom of God, and when they returned from the mines I would agree to count dollars with them; and I further said they might pick out a company who wanted to go to the mines and I would choose a similar number who would stay with me and help build up the kingdom and on their return in five or ten years I would guarantee to be willing and able to measure piles with them.

I gave my views and policy in relation to Indian treatments, observing that we would have to feed them more or less until they can raise grain or provide for themselves and that we should set them an example worthy of civilized men.

June 1850

I received letters from Elder Orson Hyde, and Dr. John M. Bernhisel and others, by the hands of Thomas Williams who arrived with the eastern mail on the 8th inst.

Dr. Bernhisel gave a general account of his labors since he left Great Salt Lake City up to March 21st. Among others, he submitted the following items:

He furnished an analysis of "warm spring" water, which Dr. Jackson, a distinguished chemist of Boston, pronounced "a pleasant, saline, mineral water, having valuable properties belonging to saline sulphur springs."

He gave an account of his associations with old friends and acquaintances in New York; many of whom, but more particularly, ex-governor Young of that state, had furnished him with letters of introduction to President Zachary Taylor and members of both

Houses of the National Legislature.

The doctor wrote: Last autumn quite a number of letters went the rounds of the newspapers, dated at Great Salt Lake City, written by California immigrants, containing flattering descriptions of our city and valley, and speaking in glowing terms of the kindness and hospitality with which they had been treated; some of them our former enemies. At Philadelphia I had several interviews with Colonel Kane, who evinced a deep interest in the success of our application to Congress.

November 30th, I arrived at Washington, and took temporary lodgings at the National Hotel, the center of politics, fashion and folly. I met General Cass, at his invitation, in the senate chamber on the first day of the session, and was introduced to the vice president, Millard Fillmore, Mr. John C. Calhoun and a number of other senators. The vice president kindly granted me the privilege of the floor of the Senate during my sojourn in Washington. On the same day I was also admitted to the privileged seats on the floor of the House of Representatives. I merely mention these things to show that the prophecy which you delivered in the council in regard to my reception at Washington has been literally fulfilled.

Since my arrival here I have been quite busy among the grave senators, the impulsive representatives of the people, and other functionaries. I took high ground and did not experience any difficulty in making the acquaintance of all the leading men in both Houses of Congress, and that of a host of other members, though not particularly distinguished, yet highly respectable and influential. I conversed freely with all of them, explained matters to them, and answered objections.

In the early part of the session I called on the editors of all the leading journals in this city, and furnished each of them with a copy of the Memorial and Constitution of Deseret. I also handed copies of them to members of Congress, as well as to heads of departments whenever an opportunity presented itself, and I presume that all have now seen them. I also sent a copy to the editor of the *New York Herald*, which he published. The constitution is highly approved by the south, because it contains no clause inhibiting the introduction of slavery, but the Free Soilers and many other northern members object to it on that ground.

The House of Representatives after spending three weeks, at an expense of three thousand dollars per day, in unavailing attempts to choose a speaker, elected the Hon. Howell Cobb of Georgia, December 22nd. The noise and confusion which prevailed during part of some of

the sittings of the House, while the election was pending, beggars all description. Very inflammatory speeches were delivered, and threats very freely made by southern members of dissolving the Union in the event that the "Wilmot Proviso" should be passed, or slavery be abolished in the District of Columbia.

The doctor gave an account of the presentation (December 27, 1849) of the Memorial and Constitution of Deseret to the Senate by Judge Douglass, who asked for the admission of Deseret into the Union as a state or for a territorial government, leaving the alternative with Congress, and of the presentation of the same to the House by Hon. Lyn Boyd, January 3rd; at which time objection being made they were laid over till the 28th, when they were referred to the committee on territories and ordered to be printed.

About the same time Senator Underwood presented a memorial form William Smith and Isaac Sheen. A similar document was presented to the House by Mr. Stanton. The wholesale columny contained in Smith and Sheen's memorial "created quite a sensation in both wings of the Capitol" and it was referred to the committee on territories and ordered to be printed.

The doctor feeling it his especial duty and privilege to disabuse the minds of members of Congress called upon them in relation to the memorial and thereby had many opportunities of setting before them the history and belief of the saints. In his interviews with Senator Underwood he refuted the charges of Smith and Sheen as to the disloyalty of our people, their refusal to obey the laws of the United States and etc.

In conclusion, the senator remarked to the doctor, that our people had performed a great deal of work in the valley — that it was wonderful that we had been able to make a settlement in that remote region and gather so many people there. The doctor replied, that considering the circumstances under which the settlement was made, and in so short a time, it was certainly wonderful; and added, that whatever else our enemies denied us, they could not deny us enterprise and industry. The senator answered negatively. The doc-

tor then asked if it were possible for a body of so depraved, vicious and abominable wretches, as we were represented to be, to perform such wonders as we had performed and maintain a spirit of peace concord and harmony? The senator replied, "That it was not."

In the course of a conversation with the Hon. Lynn Boyd, chairman of House Committee on Territories, the doctor remarked that after our expulsion from Missouri we sent agents to Washington to seek redress for our grievances and that Mr. Van Buren, who was then president of the United States said, "Gentlemen, your cause is just, but I can do nothing for you." Mr. Boyd replied, "I know it, for I was a member of Congress at the time Mr. Smith was here."

Dr. Bernhisel continued thus:

> In addition to my personal efforts to counteract the effect which the memorial so frequently referred to had produced, I deemed it expedient to publish the enclosed explanation and refutation in all the daily papers of the metropolis, and I was afterward gratified to learn that it was exerting a most salutary influence.
>
> Having labored most faithfully and diligently to neutralize the effect of the memorial in question, ever since its presentation to both Houses of the National Legislature, and feeling somewhat despondent on the morning of the 5th of January, my spirits were greatly revived and cheered by the reception of some highly gratifying intelligence from the valley. One item was a letter from a Mr. Rover, a correspondent of the *A. Joseph Gazette*; another was an extract from the epistle of the presidency with some editorial remarks, and the third was a long editorial in the *St. Louis Republican* embodying the intelligence brought by Mr. Kinkead. That this intelligence reached here at this critical period, I thanked God and took courage and had it republished in all the principal papers of this city.
>
> On the 21st of December I was presented to the president by the Hon. Truman Smith of the United States Senate, having previously sent in my letter of introduction from ex-governor Young of New York. The President is rough enough, though he does not appear to be *very ready*; he is an exceedingly plain man in the fullest sense of the term, in person and in intellect, but he enjoys what in my estimation is far better, the reputation of being a man of strict honesty and sterling integrity. He is a mere military man, and appears to be entirely out of his element — he made a

few enquiries relative to the valley.

Having stated to him the object of my visit to Washington, he said, "That is entirely in the breast of Congress". Since my first interview with him, he has been somewhat prejudiced against us by the slanderous reports in circulation, but that there will be no difficulty in that quarter, I believe upon what I regard as excellent authority.

On the evening of the same day, I attended the president's levee, which is held every Friday evening during the winter. The president received and entertained his company apparently with great cordiality, though not without some ostentation or effort at display. The spacious apartments of that magnificent mansion, were thronged with senators and representatives, ladies and gentlemen, beauty and fashion, from every portion of this vast Confederacy.

On new year's day in accordance with a time honored custom, I paid my respects to the president, vice president, heads of departments, and the attorney general. There was a perfect jam at the president's; the foreign ministers appeared in their court dresses, ornamented with a profusion of gold lace; the army and navy officers were attired in their splendid uniforms; and the gay scene was enlivened by the marine band in full costume.

On the 21st of January, the president transmitted a message to Congress in relation to California and New Mexico in which he says: "No material in convenience will result from the want for a short period, of a government established by Congress over that part of the territory (meaning Deseret) which lies eastward of the new state of California.

Dr. Bernhisel gave an interesting report of his interviews with senators Clay, Webster, Cass, Benton, Seward, Fook and Chase, and Speaker Cobb.

Clay was still writhing under the infliction of a certain letter addressed to him by President Joseph Smith in 1844, but averred he had no prejudices which would prevent him doing us justice, or doing anything for our welfare and happiness.

Webster was very desirous of obtaining information in regard to Deseret.

Calhoun said we ought to introduce dromedaries to cross the plains.

General Cass said, "I shall go for a state, your folks can manage

a state as well as anybody else."

Benton did not like Deseret, it sounded too much like desert and was repulsive. He thought we needed a mail and military road as well as a railroad, and troops stationed in our vicinity to keep the Indians in awe. On being asked how he could account for the salt in the Great Salt Lake, he replied, "O! The wisdom and goodness of God put it there."

Seward did not like our constitution because it lacked a provision inhibiting slavery. He asked for information about the plates, Book of Mormon, our church government and Joseph Smith, which gave Doctor Bernhisel a good opportunity of preaching the fulness of the gospel to him.

General Foote said the slavery question must now be settled as the northern and southern demagogues had ridden this nobby long enough, and that the South were united and the Union would be dissolved. He also asked information as to the Book of Mormon and our faith, which the doctor freely gave him; at which he was gratified, and observed that such explanations did away with prejudice.

Chase remarked that in our declaration of rights we assert that all men *should* be born free and equal, instead of *are* born free and equal.

Cobb referred to the intense excitement that existed in the South; said if the Wilmot Proviso should pass and the Georgia delegation should not immediately withdraw, they would never get home alive. He was astonished that we believed the Bible. At his request, the gospel was preached to him.

The doctor referred to the active and efficient services of Judge Douglass of Illinois and Senator Smith of Connecticut, and the courtesy and kind offers of Hon. David Wilmot.

Judge Douglas dislikes "Deseret" and prefers "Utah" which he will insist on calling the new territory. He considers that it would be better for our peace and quiet to curtail our limits, for if we had a portion of territory on the coast others would settle there, and we would be brought into collision with them, and if we had none, the

people there would be anxious to get our trade. He also considered that if Congress should grant us the whole of the territory asked, others not of our faith would settle among and trouble us, and their excuse would be that we had the whole territory and they had no other place to settle.

Senator Smith had received a letter from General Wilson who complimented our people very highly, which letter the senator permitted the doctor to publish in the four dailies in Washington and the *National Intelligencer*. The doctor observed to Senator Smith that the chief reason why we preferred a state to a territorial organization was that if the latter were granted, the president might appoint broken down politicians for officers who would not be acceptable to us. The senator replied that his policy was to give us a territorial organization, authorizing us to elect our own officers and requiring the central government to pay them; he said, "As you have been badly and unjustly treated, I want to do the handsome and generous thing for you, though I cannot agree with your religion."

Senator Truman Smith enjoys the reputation of being the best political manager in the Union, and it is asserted that without his instrumentality General Taylor could not have been elected president of the United States, and that the general knows it; hence the distinguished senator has more influence with the chief magistrate than any other man in the Republic.

Judge Douglass's plan was to legalize our constitution which would authorize us to continue our state organization, elect a delegate to represent us in Congress, but no senators.

Hon. Lyn Boyd was in favor of giving us a territorial government making the range of mountains, which divide the waters of the Columbia from those of the Great Basin, the northern boundary, and giving us the remainder of California, not included in the limits of the proposed state of California; and when that portion of the territory lying north of the 37° of north latitude contains 100,000 inhabitants to be admitted into the Union as a state, without any further legislation.

Hon. John Wentworth presented William Smith's petition,

objection being made, it was laid over.

Mr. Asa Whitney, the projector of a railroad from Lake Michigan to the mouth of the Columbia, explained to Doctor Bernhisel his project, which was to construct said railroad within fifteen years, provided Congress granted him a strip of land sixty miles wide, along the railroad; this railroad when constructed will force across the continent the whole commerce of Europe with China, which amounted to two hundred millions annually; that he could carry corn for twenty five cents per bushel and passengers for twenty five dollars per head from the Mississippi to the Pacific.

Mr. Skinner of the Agricultural Bureau, strongly recommended the introduction of camels from the north of China via San Francisco. He said they required drink but once in eight days and food once in three days, and would travel forty or fifty miles per day with 1200 lbs.

The doctor presented specimens of salt from Salt Lake to the librarian of Congress, which the librarian placed beside a sample which Lieutenant Lynch had brought from the Dead Sea. He also presented the Book of Mormon which was gladly received, and was requested to present copies of all our publications.

At her request, the Doctor preached the gospel to Mrs. McLean, wife of Judge John C. McLean, U.S. Supreme Court, and gave her a perusal of the Book of Mormon, *Voice of Warning*, Spencer's letters and other tracts. She said she was impressed with the beauty and purity of our religion, though she was not fully satisfied with the authenticity of the Book of Mormon; she could not conceive why we should be so grossly slandered and cruelly persecuted, and expressed her surprise that people should condemn us without investigating our creed.

Doctor Bernhisel preached the gospel to members of Congress and others whenever a favorable opportunity presented itself and distributed tracts among them.

March 4th — Mr. Goodenow, of Maine, presented a petition to the House from George Pierce and other citizens of the U.S. asking that Deseret might be speedily admitted into the Union as a state, without regard to their method of worshipping God.

The doctor had forwarded quite a variety of rare and valuable garden seeds chiefly imported from Europe and Asia obtained from the agricultural bureau of the Patent Office.

He was about to forward a set of meteorological instruments obtained from the Smithsonian Institution, which was establishing a system of meteorological observations throughout the country. He had also ordered to be forwarded Hon. Horace Mann's lectures on education.

Senator Rusk, chairman of committee on the post office and post roads in the Senate, cheerfully promised to aid the doctor in procuring postal facilities, and anything else he might wish to get through Congress.

The doctor wrote further as follows:

On the 11th inst., Elder Erastus Snow and on the 13th Elder Lorenzo Snow arrived at Washington. Besides their passports, I procured for the former a letter of introduction from Senator Cooper of Pennsylvania to the Hon. Walter Forward, American Charge D'Affaires at the court of Denmark, and one for the latter from General Cass, the distinguished Senator from Michigan, to his son who is the Charge D'Affaires of the government of the United States, near the government of the Papal States at Rome. When the general presented me with the letter, he turned to Brother Lorenzo and said emphatically, "If my son don't treat you well I'll disinherit him."

The great and grave question of slavery which now agitates the country and which I believe with all the conviction my mind is capable of entertaining, will never be settled, and will sooner or later shake this Union to its center; and as revolutions never roll backward, may break it into as many fragments as there are states composing it. It has been the standing topic of discussion in both wings of the Capitol since the commencement of the session, and is likely to be during the remainder of it. It was brought to bear upon the election of Speaker, and since then in some shape or form upon almost all subjects of legislation, though these have been like angels' visits, few and far between.

It is a "fixed fact" that they will not admit us into the Union as a state, and what kind of territorial government they will give us, is yet a matter of uncertainty, though a majority seem to be disposed to give us one, but it is within the range of possibility that they may not grant us one

at this session. The two great political parties of the country being nearly equally divided, I made it a *point,* not only during my travels last summer and fall, but since my arrival in Washington, *not* to make *slavery* nor politics a *point*; and I am happy to be able to inform you that this course has met the approbation and sanction of our best friends both in and out of Congress, among whom are the Hon. Truman Smith, Judge Douglass and Colonel Kane.

Elder Orson Hyde chronicled the following items:

We have attended the organization of 350 wagons of Salt Lake immigrants up to Saturday 8th inst., Capt. Milo Andrus is ahead with fifty wagons. Next follows, Capt. Benjamin Hawkins with one hundred; Thomas L. Johnson, captain of 1st division, and [blank] Lake Capt. of 2nd division. We left them at Council Grove 12 miles from Bethlehem, west of the Missouri River, on the morning of the 7th inst.

Next in succession is Bishop Aaron Johnson with a train of one hundred wagons; Elisha Everett, captain of 1st division and Matthew Caldwell, captain of 2nd division.

Next in order is Capt. James Pace with one hundred, Richard Session, captain of 1st division and David Bennett, captain of 2nd division. The emigrants are generally well fitted out with wagons, teams and provisions.

Our own emigration to Salt Lake Valley will amount to about 700 wagons as nearly as we, at present, can determine. They take two new carding machines, in addition to one sent last year, besides much other valuable machinery. They also take about 4000 sheep and 5000 head of cattle, horses and mules.

Two immigrating companies of one hundred wagons each were organized on the 12th and 15th near Council Bluffs. Warren Foote was chosen captain of one hundred with Otis Lysandon, Terry and William Wall, captains of fifty. Joseph Young was chosen president of the [-] company and Winslow Farr, counselor, [-] Snow, captain, James McLellon and Gardener Snow, captains of fifty.

<[-] August 19"/63

Brother Campbell; sir,

My company was organized on the 12th day of June. Ottis Lysander Terry was captain of first fifty and William Wall, captain of the second. We arrived at Salt Lake City the 26th of September.

Respectfully Yours,

Warren Foote>

The first number of the *Deseret News* was published in Great Salt Lake City on the 15th, edited by Dr. Willard Richards, quarto, 8 pages, weekly.

Elder Wilford Woodruff on the 21st organized a company of emigrants at Council Bluffs. Elder Robert C. Polly was appointed captain of hundred and elders Leonard W. Hardy and Edson Whipple, captains of fifty; six captains of ten were appointed.

An immigrating company of one hundred was organized on the 15th on the Missouri River, near Council Bluffs, of which President Joseph Young was appointed president, Winslow Farr, counsellor, William Snow, captain, James McLellan and Gardiner Snow, captains of fifty.

The Nauvoo Legion had a public parade on the 4th. The general assembly met in the afternoon at the bowery. By request of the assembly I met with them and delivered an address.

The *Deseret News* reported that there had passed Fort Laramie up to the 4th inst. of the California immigration 37,171 men, 803 women, 1,094 children, 8,994 wagons, 22,742 horses, 7,472 mules, 30,616 oxen, 5,720 cows and 45 sheep. Number of deaths registered 257.

The missionary company for England, Isaac C. Haight, captain, arrived at Council Bluffs on the 4th, and delivered dispatches to President Orson Hyde, who, next morning, started for Great Salt Lake City. From Robert (L.) Campbell's journal the following items are gleaned:

The last of the missionaries for England left Great Salt Lake City, April 20, and encamped that evening on Canyon Creek 12 1/2 miles east. After beating a track through the snow to the summit of the second or big mountain, at day dawn of the 24th, they ascended the same, and succeeded in getting two miles down the east side, passing over the frozen

snow which in places had drifted 20 feet deep. After two days wallowing in the snow and shovelling a track upwards of a mile, they reached Canyon Creek, four miles from the Summit. Some of the company were snow blind, others had their faces swollen, nearly all having bad colds. At Yellow Creek, two rods wide, the water was so deep that it ran ~~over their wagon beds~~ into their wagons.

May 11th and 13th they forded Ham's fork and Green River; at both places swimming their cattle; the brethren constituting the Green River ferry company had not their boats ready. The cattle of the missionaries, while travelling through the snow and mud were sustained by the dry and green grass on the south sides of the mountains, which were generally bare of snow.

Eleven miles west of the south pass, on the 15th, they met the first company of California immigrants. On the 21st, they passed some ox teams that had wintered at, Laramie.

On the 25th, they reached Upper Platte ferry and ford where they helped the brethren of the Platte River ferry company to finish and launch two boats. From this point to Fort Laramie the roads were completely alive with California immigrant companies and their stock. At some encampment there were left pieces of harness, sheet iron stoves, casks, carpenters tools, chains, and etc.

June 12th. The missionary company encamped at Robidou's trading post near Scott's bluffs, where they encountered the cholera, Robidou informed them that the Sioux Indians had all gone over to White River, afraid the white men would bring cholera among them this year as they did last. From Robidou's to the south fork of the Platte they passed mostly ox teams and loose stock. At the latter point several of the missionaries were attacked with cholera, but through the ordinance of laying on of hands, were healed, although they were then daily meeting and passing through companies in which cholera was making dereful ravages; the late immigrants were mostly from Missouri and Illinois.

On the evening of the 24th, the missionaries encamped with brothers Lorenzo D. Young and Charles Decker who were importing sheep and other stock, having passed a company of saints in the morning, principally from St. Louis.

The missionaries reached Fort Kearney on the 25th, where [-] encamped Captain Lake's fifty and Livingston and Kinghead's train of goods. From this point they met all our own immigration numbering about 800 wagons. Found them generally in good health and spirits, the cholera had visited

them also, of which disease sixty two were reported to have died between June 15th and date (July 4th.)

Bishop Edward Hunter wrote on the 17th, sixty miles east of Fort Kearney, that in consequence of the extensive California immigration, cattle were very high on the frontiers, but although unable to obtain broke cattle at any price, still he had been able to buy tolerable good stock. Elders Heywood and Woolley with the church goods were with him. He had organized on the 4th at Council Bluffs, including all in his company who were on the camp ground; Joseph L. Heywood was appointed his counsellor and Edwin D. Wolley, captain: seven captains of ten were appointed. He forwarded the names of heads of families in his camp and the following statistics: 261 persons, 72 wagons, 161 1\2 yokes of cattle, 154 cows, 27 head of loose stock, 10 horses, 19 sheep, 19 dogs, 6 cats, 6 doves.

Brother John Y. Greene started eastward on the 20th to meet the immigrating companies and return with a report of their condition and etc.

Elder John Taylor wrote from Paris as follows:

Brothers Bolton, Howell and myself arrived at Boulogne on Tuesday, June 18th; we took lodgings in a room in rue de la Lampe, number 15, where we were comfortably situated.

Our first object was to call upon his honor the mayor, to find out our privileges, and to ascertain whether we could have an opportunity to preach publicly, or not. Monsieur Le Maire received us very courteously, and wished to know if we had any papers; I showed him a letter I had from the governor of Deseret, and signed by the secretary of state; he told me that was sufficient. I gave him to understand that we wished to preach the gospel, that we had no political object in view, but simply came as ministers of the gospel; that our principles taught us to uphold all laws, government, and authority wherever our lots might be cast; that we wished to be acquainted with the laws and usage of this country, in order that we might not infringe upon them and had called upon him as chief officer of the town for information. He told me that if we preached in a consecrated church, nothing more would be requisite; but that if we

preached in another hall that it would be necessary to address a note to him specifying our intentions and the doctrines we should preach and mentioning the hall and our residence and that he would give us the necessary liberty. I thanked him for the information.

I find that it is necessary for the mayor to confer with the prefect of police about any public meeting of this kind, that if a person were to hold a public meeting, or even advertise for one without this liberty, they would be in danger of being taken up and imprisoned or expelled [from] the country.

Brother Pack arrived on the 26th of June. Soon after his arrival we went on to the seashore towards evening, and separated from the world called upon God for his assistance.

We took a hall in the center of the town, near the theatre, in rue Monseigny, and had placards on the walls announcing that a course of lectures would be delivered by me on the principles of the everlasting gospel. I also called on the editor of a newspaper, and formed an acquaintance with him; he told me that he would publish an article in the paper for me, so I wrote one on the commencement of this work:

"The Visit of an Angel", and etc. and etc. The next week another on the same subject, "The First Principles of the Gospel" and etc. These letters were published both in English and French. Our meetings were very poorly attended. The people of Boulogne being more disposed for pleasure then for anything else.

Elder Taylor proceeds to give an account of a discussion he held with a Methodist, an independent and a Baptist minister; and adds:

Brothers Howell, Bolton and myself arrived in Paris on the 19th, and left Brother Pack in Boulogne. We find we are very much embarrassed for the want of books in the French language. I purpose writing some immediately on the first principles of the gospel, so that we can circulate them among the French. The French gentleman alluded to has already translated some of the Book of Mormon, and he and Brother Bolton will proceed with it. Brother Bolton, in the meantime will be translating. I wish to see this published while I am here. And if any brother or brethren should have it in their hearts to furnish means, or assist in furnishing means to publish this book to the French nation, they will make a wise disposition of their means, and confer a benefit upon this nation that will

be remembered in time and in eternity.

The French are gay, careless and volatile, but there are many saints that will yet rejoice in the gospel of peace. It is difficult on account of language, and etc., to commence, yet the work will roll forth. Meanwhile we shall do what we can and leave the event with God.

Brother Howell who has been laboring here, is a faithful, good man, and has labored with indefatigable zeal, yet from want of books, and being but imperfectly acquainted with the language, he has, like ourselves, had many difficulties to contend with. Brother Bolton speaks the French, but has not as yet had the courage to address a congregation in that language. Our principal aim, for the present, will be to get some into the church who can preach and set them to work.

The third anniversary of the entrance of the pioneers into the valley was celebrated in Great Salt Lake City on the 24th with much spirit and ceremony, in which the saints and the pilgrims to the mines seemed alike to participate. Addresses were delivered by myself, elders Henry G. Sherwood, John Dilworth, Willard Snow and Orson Spencer. Dr. Willard Richards, orator of the day. Zion's poetess, Miss Eliza R. Snow, as usual, contributed appropriate songs for the occasion.

Colonel Estill of Missouri laid before me and several brethren proposals for taking stock in a company to be organized for carrying the mail and passengers from Independence, Missouri to San Francisco. The colonel named several gentlemen, mostly of St. Louis, who were desirous of taking stock in such a company, the most of whom were willing and desirous that the community at Salt Lake should take half the stock of the company, and manage the line half the distance. The subject of building stations along the line and bridges across the principal streams and stocking the line was discussed at length.

The following items are extracted from the correspondence of the elders:

Although our city had been crowded with swarms of hungry emigrants since May 20th, no direct intelligence reached here, not even a newspaper until the mail arrived from the States. The Cali-

fornia immigrants poured in here in such numbers that they raised provisions to a very high price. Flour sold for one dollar per pound which was sufficient to induce some of our speculators to sell their last morsel and go without. Harvest commenced with the 4th of July, and has continued until the present. Some of the earliest fields of wheat were injured by a frost which occurred when it was in the blow. Since harvest, flour has been selling for twenty five dollars per hundred lbs. There was a large amount of grain sowed last fall and spring; the most of the fall grain has produced an excellent crop and the spring crops look remarkably well.

In consequence of the great amount of snow on the mountains many of our rivers overflowed their banks causing considerable damage to crop and etc. The Jordan was several feet higher then it has been known before, and destroyed a great portion of the crops below the bridge. The crops in Weber, Utah and Tooele counties are reported to be excellent. Brother Morley of San Pete, gives flattering accounts of their prospects there for an abundant harvest.

The First Presidency with brothers Parley P. Pratt, Ezra T. Benson and George A. Smith meet and call upon the name of the Lord often, in an upper room, in my house.

Great numbers of immigrants are passing through the city daily.

Our flour mills, five in number, are all crowded, grinding for the immigrants, who are hanging round in hungry hordes, begging for enough to feed them to the gold mines, for which they pay twenty five dollars per hundred pounds. Some gold diggers have come from the States with their knapsacks on their backs: hundreds have taken Hasting's cut off, numbers are being baptized and are remaining here.

Our city has been filled with lawyers, doctors, priests, merchants, mechanics and etc., who, after cursing Joseph Smith all their lives as a money digger, are marching half distracted with excitement and gold fever, to quietly lay down their honorable, legal, or sacred professions for the honorable calling of digging money. The brethren here have bought a great many horses, harnesses, carriages, wagons,

and etc. from the emigrants. A first rate wagon which would cost in the States one hundred dollars, frequently sells for twenty. Carriages worth one hundred and fifty, frequently sell for thirty. Beef is worth ten cents per pound. The prospect for the spring crops is generally good. The valley produces every variety, from as heavy grain as ever grew, to that which is not over six inches high, with stalks few and far between, but with ~~great~~ large ~~big~~ heads. Some speculators have neglected to water their grain. The Utah settlement have large fields of grain.

The lake Utes have been quite friendly since the drubbing they received last winter. The Weber River overflowed its banks, and did considerable damage to the farmers in the neighborhood of Ogden city, and carried off the bridge near Brown's Fort. The thermometer has stood from 100° to 103° in the shade at noon, most of the time during the last fortnight. There is a great abundance of snow on the Twin Peaks and on the mountains eastwardly near the city.

Wood is worth $10.00 per cord; lumber five dollars per hundred; wheat eight dollars per bushel; adobes one dollar and seventy-five cents per hundred; common labor two dollars, mechanics three dollars per day. Doubtless, as soon as the immigration is past, breadstuffs will fall. There has been very little Indian corn planted this season, but it generally looks well.

Immigrants are astonished to see, as they say, an "old settled country" in the midst of the mountains, far from the turmoils, sorrows, vexations, and political warfare of the civilized world; and it is astonishing to ourselves to see the vast amount of labor that has been performed by the saints in so short a time, and nothing but the power of the Almighty to sustain them could have enabled them to accomplish it.

The State House will soon be finished and ready for business. The public store house is not progressing very fast, yet it may be finished this fall. There are several large stores in course of erection, which will soon be completed, one owned by Messrs. William and Blair, one by Reese and Clawson; one built and owned by the church for Messrs. Livingstone and Kinkead, one by Mr. Thomas and one contemplated by Messrs. Holladay and Warner. The public

bath house is nearly finished.

The San Pete settlement is in a fair condition; Utah not so good.

August 1850

August 1, 1850: Accompanied by elders Heber C. Kimball, Newel K. Whitney and others, I left Great Salt Lake City on the 31st ulto. and arrived at San Pete settlement, subsequently named Manti, at 7 p.m. on the 4th; the brethren saluted us by the firing of cannon and greeted us warmly.

Next day, we selected a site for their city and Brother William M. Lemon commenced surveying the same.

A plat made, subsequently, showed 110 blocks surveyed each 26 rods square, 8 lots in a block; streets six rods wide; magnetic variation 15° 25' east.

We attended a picnic party, or feast, in the school house, a sawed log building twenty by twenty six feet; after which we preached: the brethren felt very well. Started for home on the 8th and arrived on the eve of the 12th.

Elder Orson Hyde arrived from Kanesville on the 15th with a mail; also a file of the *Frontier Guardian*: the only file of newspapers which had reached the valley.

Elder Erastus Snow wrote from Copenhagen, Denmark on the 17th as follows:

> By the advice and consent of those of the Twelve who were in England, I concluded to take with me Elder George P. Dykes — who had preached to Norwegians in Illinois and possessed a little knowledge of their language as well as manners and customs. I thought, if the Lord opened the way, send him into that country, to open the door of the gospel among them.
>
> The spirit of the Lord seemed to lead me to this city, to commence my labors. From my first appointment my mind rested upon Copenhagen as the best place in all Scandinavia to commence the work, and everything has since strengthened my convictions. It is the capital of Denmark, and was, at one time, the capital of the United Kingdoms of Denmark, Norway and Sweden. It is a beautiful city, strongly fortified, numbering

about 140,000 inhabitants, and is by far the largest and most influential town in the kingdom; and from its central position on the east side of the island of Zealand, within sixteen miles of the Swedish shore, it affords an easy communication, by steamboat, with the principal places of Norway, Sweden, and Denmark. It is the seat of learning for all the north of Europe; and, I might add of priestcraft, infidelity and politics; and, in my opinion, it possesses more of the spirit of freedom than any other place in this part of the world, notwithstanding.

After the separation of Sweden, Norway still continued under the Danish government until the fall of Napoleon, and then the Allied Powers, as a sort of punishment upon Denmark for her alliance with France, gave Norway to the king of Sweden; since which time Norway, though nominally subject to the Swedish king, has had her domestic legislature, and enjoyed a greater degree of political freedom than either of the other two countries.

The government of Denmark, until recently was an absolute monarchy. The king and his ministry both made and executed the law, and the Lutheran clergy had the superintendence and control of all the primary schools, and public instruction of the country, with the exception of certain special privileges granted to the Jews, and to foreign mechanics who had been invited into the country. But no foreigner was permitted to attempt to proselyte from the Evangelical Lutheran church or preach against her doctrines, on pain of being expelled from the country, which has been enforced against several foreign missionaries within the last ten or fifteen years; and would against us, in all probability, if we had come a little sooner.

Mr. Peter C. Monster, the Baptist reformer, introduced immersion, and now his followers number in Denmark about three hundred and sixty. At first he was fined, afterwards imprisoned, and when he had served out one term in prison, he would preach until the priests would cause him to be arrested and imprisoned again; and so continued until he was imprisoned six times, and three years in all. Meanwhile French philosophy, infidelity, and republican principles have been increasing in this city and throughout the country, until about the time of the late revolution in France, the death of the old king of Denmark afforded the Danish people an opportunity to reform their government.

The heir to the throne was kept at bay until a constitution or "ground law" was agreed upon, signed, and proclaimed, June 5, 1849. This secures to the people a "Rigsdagen" or legislature, to be elected by the people;

and quite as much political freedom as is enjoyed in England. The press is sufficiently free and untrammeled for all purposes for which we wish to use it; and while it protects and supports the Lutheran church as the state church, it secures to the citizens the right to dissent and organize other societies; but the rights and privileges of such societies are to be defined by law. The old laws are to be enforced until the legislature shall organize the different departments of government, and provide all the necessary laws and regulations for carrying into effect the new constitution.

Lutheranism is protected by similar laws in Norway and Sweden. Not long ago some Methodists were expelled from Sweden, and quite recently some Baptists near Gottenburgh were arrested and sentenced to leave the country; and an appeal was taken to the king, and petitions sent in against the decision; and quite a war is going on in the Swedish papers about it; and I pray that it may be increased, until Norway and Sweden shall follow the example of Denmark. I feel quite willing that the Lord should use the Methodists and Baptists to prepare the way for the fulness of the gospel; for their systems are less exceptionable to the wicked, and they have more sympathy to sustain them. How truly can we behold in these things, as in every other move among the nations, the fulfillment of the words of Jesus in the Book of Mormon, that "when these things shall come forth among the Gentiles, the work of the Father shall commence among the nations, in preparing the way for the restoration of thee, O House of Israel."

We landed here, June 14th. The first legislature elected under the new constitution was in session. They adjourned in July to meet again in October. The first session was occupied with the political and financial affairs, and they adjourned without providing the laws necessary for carrying into execution the provisions of the constitution relative to religious societies. There is a number of priests in the legislature, and they will stave off any action on the subject as long as they can. Among other important reforms that will be much in our favor, is the abolition of the odious internal passport system. Formerly their own citizens were liable to arrest and imprisonment if they were caught even for one night beyond the limits of their own town or parish without a passport. This continual renewing of passports, signing and countersigning them by the police officers at every stopping place, and the inconvenience and expense attending it, has always been a source of great annoyance to those who wish to travel.

We have not been able as yet either to preach in Danish or write for

the press; and we have thought it wisdom not to create much excitement until we are fully organized, and speak the language better. Elder Hanson is now engaged in translating some extracts from our works, which I intend for the press. I purpose to publish in Danish a short history of the rise and progress of the church, and its faith and doctrines. He had previously translated a few extracts from the Doctrine and Covenants, such as I thought wise for the benefit of the believers; also revised some choice passages in the Book of Mormon. Brother Hanson had been so long in America, that he had become very dull in his native tongue; and as might have been expected, his translation of the Book of Mormon was very imperfect, and will necessarily have to be thoroughly revised before it goes to press.

Last Monday, the 12th of August, we began to baptize and baptized fifteen the first night, and eleven more during the week, making twenty six in all. The greater part of these are from Mr. Monster's followers, and the best he had; and many more of them are believing; while the rest of them are full of wrath and indignation. Mr. Monster himself, who received us at first, and opened the way for us to form acquaintances with his people, now stands as it were upon a pinnacle, undecided whether to forsake his people or the truth; still he will not turn against us and those who have left him; his influence is exerted for good, and I still hope and pray that he may follow. Among those who are baptized are Germans, Swedes and Danes — all, however, understand the Danish. They are well grounded in the work and firm. We had with us one copy of Elder Orson Hyde's German work, which we kept moving among the Dutch, and when we found any that could read English, we gave them English books and to the Danes we read Brother Hanson's translation of the Book of Mormon and Doctrine and Covenants, and etc. We have operated only in private, and in small family meetings, but we have now arrived at the time when we shall no longer seek retirement but notoriety. We hope soon to find a large public place, and we thank God that the seed has sprung up and has deep root; so that if we are banished from the country, the work will spread.

The Lord has visited these believers with many visions and dreams, and manifestations of the Holy Spirit, and some have told us that they had seen us in visions before we came. They have drawn out of us by their faith, everything pertaining to the gathering, the redemption of the dead, and etc., and drink it in as an ox drinketh up water.

As far as my experience and observation extend, the Danes are a

kind and hospitable people, especially the middle and lower classes; and a higher tone of morality pervading them than exists in the corresponding classes in England and America; and if I mistake not my feelings, the Lord has many people among them.

Brother John Forsgren accompanied us to this place and stopped a few days with us, and then we blessed him and sent him on his way. The Lord is with him, he is full of faith and the Holy Ghost. From here to the home of his childhood, where his relatives are, is about six hundred miles in a northeast direction up the Baltic.

All that we have heard from the valley since we left, was your General Epistle of April 12: it was a precious morsel to us all.

Since I commenced writing this letter, the postman has brought me one from Brother John Forsgren, dated Stockholm August 13, of which I will give you a summary.

He says he baptized his brother and sister, and one or two others at Geffle; and by request translated Brother Orson Pratt's pamphlet on the rise and doctrine of the church, but the printers refused to publish it. He next heard of a ship load of farmers about to sail for New York, and went to them, and while they were waiting for the vessel, he preached the gospel to them, and found them a humble people, who were looking for the redemption of Israel, and were going to seek for Zion in America.

He baptized some sixteen or seventeen of the farmers, and many more were believing. He ordained two elders and some teachers, and etc., gave them instructions how to watch over and teach the company, and baptize others that should desire it. This he finished on the 7th inst., and preached the same evening at 5 o'clock p.m. in the woods just out of town. Having preached there once before, it had been noised abroad, and the grove was full of priests and people; the former, however, together with the marshal, were secreted behind trees and rocks.

He preached and bore testimony of the word with power, and many were pricked in their hearts. After he had closed and dismissed, the marshal, with the priests and police, arrested him, variously insulted him, marched him through the town, and proclaimed "the dipper," and etc., and arraigned him before the governor of the city, and all the priests. Having an American passport he was sent to Stockholm. The king was not at home, neither the American charge d'affairs. He was had several times before the courts in Stockholm, and when the American charge came home on the 12th, he, with the judges, police, and all hands, tried to persuade him to quit his preaching; but, he told them, the will of the Lord should be his

will. He adds in a postscript, that they had concluded to send him out of the country; but he had not learned how they would send him. He further adds that he should preach there by invitation the next eve. I immediately wrote to him not to leave till he was obliged, and then to ordain such as were worthy and come to Denmark.

August 20. — We have baptized thirty four persons, and more are ready. A very scurrilous letter about the Mormons, from America, has just appeared in Copenhagen paper translated from a French paper. It is the first of the kind that has appeared.

The following is extracted from Elder Erastus Snow's journal:

After hearing of the arrest and treatment of Brother Forsgren in Sweden, I wrote to him to come over to Denmark and labor with us. A few days after, I felt much anxiety for his safety; and fearing lest the Swedish government should either put him in close confinement, or smuggle him away privately to the United States, we unitedly prayed that he might be delivered and come to us in safety. I went to bed, and dreamed of seeing him in water up to his arms, and held by a man whom I understood to be an officer. I thought he was anxious to come to where I stood on the shore. The officer seemed waiting for the decision of his superiors, whom I saw with a crowd at a distance. He received his orders, but I could not understand them.

Brother Forsgren was immediately released, and pressed hard through the water to come to me; but, before he got out of reach, the officer thrust his hand quickly under the water behind, and caught his leg or garment, and pulled his feet from under him, which dipped his head under water. I saw his perilous situation, but could not render him any assistance. Another man, of a kind expression of countenance, stood near them, to whom brother Forsgren called with an agonizing voice for help, who went and raised his head out of the water, and made the officer let him go. He started again to come to me, and I awoke.

September 18th, Brother Forsgren arrived in Copenhagen and related his story, which explained my dream. It runs as follows: After being examined and bearing testimony before the authorities, civil and ecclesiastical, in Geffle and Stockholm, he was held as a prisoner at large in the latter place, not being permitted to preach or to leave town; but the newspapers published accounts of his doings and sayings and his whereabouts in

Stockholm, and the result was that many people flocked to see him, both from town and country. He was invited to visit among them, and to their mechanic club meetings. Thus he instructed many in private, and made many warm friends; and, as some began to desire baptism, the police took him by night and put him on board an American vessel, which was ready to start for New York, paid his passage and requested the captain to see that he did not land until he reached New York. But Elder Forsgren soon won the friendship of the captain; and when they arrived at Elsinore, where the vessel called to pay toll, the captain landed him on Danish ground. Very soon after landing, he was arrested by the Danish police, at the instigation of the Swedish consul of that place, and was about to be reshipped for New York.

He now ascertained that the Swedish authorities at Stockholm, fearing that he might land in Denmark and recross the sound into another part of Sweden, had sent despatches to their consul at Elsinore, (the only place where the vessel would stop) describing him and the vessel, and directing the consul to see that he was shipped to New York. He produced his American passport, and claimed the protection of the Hon. Walter Forward, American Minister to Denmark, who had just landed in that place from Copenhagen.

My previous interviews had won the friendship of Mr. Forward, who quickly came to his assistance, and effected his release, repudiating the aspersions of his enemies, and accompanied him to Copenhagen, where he arrived in good health, full of joy and the Holy Ghost, having been absent from us about three months.

August 21, 1850: An express from the East arrived on the 21st, bringing letters. Hon. John M. Bernhisel wrote from Washington, July 3rd, informing me of my appointment as census agent or marshal for Deseret. I extract the following from his letter:

On the 1st of June, Mons. Dillon, French consul general for California, Deseret, and Oregon to reside at San Francisco, called and stated that our community was exciting a good deal of interest in France; that he had been requested by a number of able men in that country to obtain some authentic information respecting the condition and general character of our people; the working of our system, (for they supposed it to be a kind of social system) our religion, and etc.; and that he was desirous to obtain

some facts and statistics for an article which he had it in contemplation to prepare for a French review. In reply I informed him that I would cheerfully communicate to him any information I possessed on the subject of his proposed inquiries, and appointed the next morning for that purpose.

M. Dillon having appeared at the time designated, I endeavored to impart to him the desired information, and having favored him with a perusal of the *Voice of Warning*, Spencer's Letters, and the Book of Mormon, I presented him copies of the constitution of Deseret, Elder Parley P. Pratt's tract, and a pamphlet entitled, *Was Joseph Smith sent of God?*

He cheerfully gave me a letter of introduction for Elder John Taylor to M. Bowes, one of the editors of *Galignani's Messenger*, a newspaper published in the English language in Paris, and has an extensive circulation in Europe; he expressed a hope that the gentlemen to whom the letter was addressed would not only be of service to Elder Taylor, but also afford him the requisite facilities for giving publicity to anything which he might deem proper to publish.

M. Dillon also kindly offered to do anything for us in his power. He took his departure from Paris on the 10th of May, and from New York on the 13th ulto. for his place of destination, contemplating to make a pilgrimage, at no distant period, to our sequestered vale.

Professor Julius Trobel, formerly of the University of Zurich, and more recently of Germany, whence he was compelled to flee on account of his liberal political principles, has recently called to make some inquiries relative to our country, people, religion, and etc. The professor entertains some idea of visiting our secluded valley with the view of locating himself there.

The doctor also wrote that Mr. Clay, as chairman of Senate special committee of thirteen had reported the compromise bill, the adjustment, or the omnibus bill, which was to prove a sovereign remedy, in senatorial language, for five gaping and bleeding wounds on the body politic, embracing five distinct propositions, viz., the admission of California as a state into the Union; the establishment of territorial governments for Deseret and New Mexico; the settlement of the boundary question between Texas and New Mexico; the abolition of the slave trade in the District of Columbia, and the restoration of fugitive slaves.

Doctor Bernhisel added:

Our friend, the Hon. Truman Smith will address the Senate in behalf of Deseret, as soon as he can obtain the floor. The lecture of Colonel Kane delivered before the Historical Society of Pennsylvania, to which I adverted in my last, has been published and a number of copies transmitted to members of Congress who are highly pleased with it. Having received a lot of them, I have supplied the corps editorial; presented copies to the president of the United States; heads of departments, the library of the Smithsonian Institution, and to the Library of Congress. The remainder I shall distribute among members of Congress and my personal friends. The edition consisted of a thousand copies very handsomely got up.

The colonel's health was very feeble during the winter, but while engaged in the arduous duty of preparing this work, he thinks he was not only wonderfully sustained by a superior power, but his health began to improve. When we commenced revising it he complained somewhat, but when we had concluded, he expressed himself much better.

It is stated that peace reigns supreme at this time, in every nation, kindred, tongue, and people on this dirty planet.

There were seven or eight bidders for carrying the mail between Kanesville or Independence, and Great Salt Lake City; a gentleman, named Brown, a resident of Pettis County, Missouri, proposed for nineteen thousand dollars from Independence, and obtained the contract, which is to be carried into effect on the 1st proximo.

Delegate Almon W. Babbitt wrote from Washington, July 7, as follows: "You will learn from President Taylor's messages that he is not our friend; this I know for myself beyond a doubt. He did say before twenty members of Congress that he would veto any bill passed, state or territorial, for the *Mormons*, — that they were a *pack* of *outlaws*, and had been driven out of two states and were not fit for self-government. I went to him in person with Colonel Warren and charged these sayings upon him and he owned that he had so said; and tried to reason with me in relation 'to the absurdity of the Mormons asking for a state or territorial government.'"

From Col. Thomas L. Kane was received a long communication dated July 11, with information of his sickness and general debility; he stated that from being our friend he became so personally identified with our cause, that its vindication became his own

defence; he esteemed the battle for the Mormon reputation ended, there being nothing left to do more than scatter here or there a routed squad or two and bury the dead upon the field; as latterly, he had been praised in the public journals for his philanthropy in defending our cause.

He wrote of his late experience in what religious professors call the doctrine of regeneration; his joining issue with President Polk, who, being influenced by the meanness and malice of some of his anti-Mormon friends, proved faithless to his promises with regard to our people; his (Colonel Kane's) repudiating the arbitrary trammels of party and by his influence and management securing the state of Pennsylvania for General Taylor in the late presidential election; his lessened zeal for the indiscriminate practice of the law, and his inserting a clause in his will requesting us to receive his heart to deposited in the temple at Great Salt Lake City, that after death it might repose where, in metaphor at least, it often was when living.

(The following is a copy of the letter above referred to, inserted here for preservation not for publication.)

Philadelphia, July 11, 1850.

Addressed to Presidents Brigham Young, Heber C. Kimball and Willard Richards:

My dear friends, all of you,

I am on the eve of departing on a journey to the eastward, and am surrounded by circumstances of annoying bustle and confusion. Yet I compel myself to devote some of my moments to a letter to you, because long as it has been since I have written, it may per chance be even longer before I am able to write you at length again.

You have no doubt wondered why it has been so long, and why, when you knew me to be still engaged in the advocacy of your cause, I did not accept a regular correspondence with you as soon as the opening of reliable modes of communication invited me to give up my custom of sending you oral messages. The reason was, that when that auspicious season arrived, I found my constitution wretchedly impaired.

I had been ordered by the medical faculty to give up every kind of laborious occupation and devote myself entirely to care of my health;

but, finding the evils they threatened as a consequence of disobedience, did not visit me as early as was predicted, I continued to struggle on, knowing to be sure, my strength must ultimately give way, but wishing to die in the fight and with my harness on. Unhappily, there has resulted at last from the effects of over fatigue and the old Platte country ague together, something which looks like a decline complicated with disease of the throat or lungs.

This last winter it was peremptorily ruled that I should go to the West Indies; and, refusing to do so, I took a bad cough and in the course of the month of February, spat blood and manifested other discouraging symptoms of fatal disease. At length I am forced to go to Newport as a sort of last resource but I have hardly strength to carry me there.

Under these circumstances, you will not wonder that I have found it easier to keep silent than to write you uncandidly and with a reserve as to my personal condition, and easier still than to give you what would be painful tidings. For so it is, my dear friends, and we have both felt it, our relations have much changed from what fortune and Mr. Polk seemed originally to intend them to be. I thought myself near enough to some of you, when you bade me God speed, beyond the Missouri; but in little more than a month after, I was committed beyond recovery to the course which I had afterwards to pursue, and then, from being your friend, in the sense of your second in an affair of honor, it happened that the personal assaults upon myself made your cause become so identified with my own that your vindication became my own defence and as "partners in iniquity", (to quote one particular blackguard of those times) we had to stand or fall, together. This probation it is, that has made me feel our brotherhood, and taught me, in the nearly four years, that have elapsed since I left the camp where your kind nursing saved my life, to know from the heart, that I love you, and that you love me in turn. It has been no vain assumption in me to believe that it would grieve you to know of my suffering and misfortune as much as surely I should grieve at yours. On this account then, I have been backward to acquaint you with such, where I thought no substantial good was to be thus attained.

I had indeed hoped we were thus to be friends for many a good long day, and that we should live to exchange kind messages between Philadelphia and Deseret when both places knew us as old men. But Providence that has ordained otherwise, has at least spared me till you can do without me. I esteem the battle for the Mormon reputation ended; — there is nothing

more left to do then scatter here or there a routed squad or two, and bury the dead upon the field. Latterly, I have even been praised in the journals, for my *philanthropy* in defending you; — a sign to me of comforting significance. For when there is something to be gained by it, you will not lack for defenders; while on the other hand, my strength would have been likely to fail in exactly the same proportion; since, if this has ever been greater than that of some of my fellows; it has been so, thank God, in the maintenance of those good causes that have been called desperate, and have wanted other champions.

Moreover, for other reasons, I must confess, I think you would have been likely to find me of diminished value as a friend to help forward *prosperous* affairs. Not to speak of my altered strength of body, I think I have become morally more or less a changed man. Though I do not agree with our *religionists* upon their doctrine of Regeneration with a less artificial formula of expression, it is substantially true. I believe that there is a crisis in the life of every man, when he is called upon to decide seriously and permanently if he will die unto sin and live unto righteousness, and that till he has gone through this, he cannot fit himself for the inheritance of his higher humanity, and become truly pure and truly strong, "to do the work of God, persevering unto the end". Without endorsing the cant of preachers either, I believe that Providence brings about these crises for all of us, by events in our lives which are the evangelists to us of preparation and admonition. Such an event, I believe too, was my visit to you. I had had many disregarded hints and warnings before, but it was the spectacle of your noble self denial and suffering for conscience sake, [that] first made a truly serious and abiding impression upon my mind, commanding me to note that there was something higher and better than the pursuit of the interests of earthly life for the spirit made after the image of deity. When the good seed began to grow, there was danger for me that the cares of the world would grow up around and choke it.

I had great temptations to a political career especially, in the peculiar (miscalled) advantages of my position and associations. The favor and personal friendship of the national executive was perhaps the chief of these tares of evil sowing, and for the plucking up of this also I was directly indebted to you. I do not know if you knew or remember, that when I left Washington in May '46, Mr. Polk gave me *carte blanche* as to what I should ask for you on my return. The mixed meanness and malice of others of his adherents caused him to prove faithless to his promises, and

instead of redeeming these, he endeavored to persuade me to go abroad upon other public service. Being superior to this temptation, my pride made me join issue with him; on one occasion I taxed him openly with deceit as became a true man, and thus we were at open variance and I had tried the "sweet uses of adversity" when the time came, (1848) for the lovers of their country to do their utmost to defeat General Cass in the presidential canvass. I should not have been able to injure the fortunes of this dear old friend of mine, without such preparation. When my action gave Pennsylvania to General Taylor, I had made up my mind to do my duty ever forward irrespective of the arbitrary trammels of party.

This principle alone is enough to disqualify me, without rare good fortune, for being a successful politician; but I think I have also lost almost entirely the natural love for intrigue and management once a prominent trait of my character. Even my brethren at the Bar, have had occasion to think me more nice than wise, my zeal for the indiscriminate practice of the Law, having so much changed that I now limit my clientship almost entirely to cases of trust and the judiciary management of estates. So, after all, you have hardly lost one fitted to direct to the highest profit your political influence should you come to acquire such unembarrassed.

No! — had I lived, my place would have been in the ranks of the supporters of causes termed desperate and at the head of the unthanked and unrewarded pioneers of unpopular reform.

So Goodbye, if goodbye it is — and I can bid you goodbye in cheerfulness! I have altered my will, which till a few days ago, stood in favor of your poor fund, to leave my little personal estate to some who need it at home; but a clause of its former dispositions still stands, by which I request you to receive my heart to be deposited in the temple of your Salt Lake City, that, after death, it may repose, where in metaphor, at least, it oftener was when living. The errand of this letter, if it has any one more than another, is to ask you not to fail to claim of my executors, in case of ill event, another letter which I shall not fail to write at future leisure and which will be a letter of advice and of farewell. It will be found among my papers, together with a m[anu]s[cript] history of my official connection with you. You never, I know, have understood this, and otherwise, you never will. There is nothing as far as I can gather, to be laid hold of among Mr. Polk's papers, and he is dead now you know, and so are poor James Allen and gallant General Kearney, and, when I follow them for aught I know, no living man survives informed upon the topic, unless Trist

the Mexican treaty negotiator, is still in existence with whom, as chief clerk in the State Department, I think Mr. Polk had conversations upon the subject of one official paper.

The manuscript will enlighten you besides, as to some of your past Indian relations, and particularly the contemplated dragoonade off the Omaha lands; the subject upon which took place my final rupture with the president. It will interest you to know who were some of the persons beside that official, who were willing to see you driven by force out upon the wilderness, and should by any hazard, some of these attain political eminence, the knowledge may be of service to you as an arm against them. I have kept it to myself with the rest that has come to me confidentially, for obvious reasons, but should accident visit me, it becomes your property.

With this request, I close my letter, abruptly, since I have not the least otherwise to bid you. Farewell,

Thomas L. Kane

August 28, 1850: On the 28th, accompanied by elders Heber C. Kimball and Orson Hyde, the brethren of the Twelve, Bishop Whitney, General Wells and others I proceeded to Weber County, — located a site ~~for a city~~ and gave a plan for the city of Ogden. I counselled the brethren not to settle in the country, but to move on to the city lots, build good houses, school houses, meeting house and other public buildings, fence their gardens and plant out fruit trees, that Ogden might be a permanent city and a suitable headquarters for the northern country. We returned on the 31st.

August 31, 1850: The *Deseret News* of the 31st, chronicles the arrival of Holladay and Warner's train on the 28th, by which a few families of the saints had arrived; and the arrival of Capt. Milo Andrus' first company of Latter-day Saints on the 30th; also the following: "Captain Stansbury and suite left our city on Wednesday, on his return to Washington City. His design was through the *Golden Pass*, and by the Arkansas River. The day previous, Captain Stansbury, Lieutenant Gunnison and Mr. Albert Carrington, (who accompanies the engineers) partook of a sumptuous feast, furnished by Lieutenant Governor Kimball at his dwelling. The resident merchants, Messrs. Livingston and Kinkead, Captain Hooper, of Saint Louis, and Colonel J. Reese of New York, and Elder Orson

Hyde, of the *Frontier Guardian*, were present; Governor Young and cabinet, and distinguished members of the legislature, with their ladies, honored the company with their presence, while the delicious abundance of the table did great honor to the host, and all present, and was a true token of the warm and generous feelings existing among our citizens towards Captain Stansbury and his associates. Our best wishes accompany them."

September 1850

September 4, 1850: The ship *North Atlantic* sailed from Liverpool for New Orleans on the 4th, carrying 357 souls of the Latter-day Saints, Elder David Ludworth, president.

The semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held on the 6th, 7th and 8th, the minutes of which were published in the *Deseret News* and *Millennial Star*.

The bill to establish a territorial government for Utah passed the House of Representatives the 7th and was approved on the 9th ult. A U.S. mail arrived on the 10th, bringing news of the death of President Zachary Taylor at Washington on the 9th, of cholera morbis [typhus fever].

Brother John P. Barnard and a few other brethren arrived from California.

Elder Charles C. Rich, of July 19th, wrote of the providential preservation experienced by him and company on their way to California last fall; they had measured the road to the Cajon Pass, 700 miles, thence to Colonel William's ranch, 25 miles, thence to San Pedro on the coast 40 miles; he wrote a description of the southern part of California and the road thither; said the brethren who went there last fall and this spring wished themselves back in the valley again. He intended to send some missionaries to the Sandwich Isles.

Elder Amasa Lyman wrote, of July 23rd, stating the amount of tithing received; that the more wealthy brethren had paid little or none; Brother Samuel Brannon had disclaimed all connection with the church; that the only place which appeared suitable for

a location for the brethren was southern California; whither Elder Rich and he had instructed Brother Jesse D. Hunter, Indian agent, also brothers Charles Crisman and [-] Blackburn to locate. Brother Lyman added that to strike hands with a man in California having the spirit of God is a rare treat, and was like a fruitful shower in a parched land.

Two companies of saints arrived on the 9th.

The general assembly met on the 11th and passed resolutions instructing agent Dr. John M. Bernhisel and delegate Almon W. Babbitt to withdraw all petitions, memorials and applications to Congress for a territorial government for Deseret, and to use all proper means to procure an early admission of Deseret under her constitution into the Union as a state. Messrs. Daniel H. Wells, Parley P. Pratt and Orson Spencer were appointed a committee to write a letter of instructions to the agent and delegate. An ordinance incorporating the Perpetual Emigrating Company was passed, September 14, 1850.

The *Millennial Star* chronicles the arrival in Liverpool, and the assignment of the following named elders to their several fields of labor:

Robert (L.) Campbell to the Glasgow conference.

John O. Angus to the Edinburgh conference.

Appleton M. Harmon to the Newcastle-upon-Tyne conference.

Clendius V. Spencer to the London conference.

James Works to the Sheffield conference.

Isaac C. Knight to the Birmingham conference.

Jesse W. Crosby to the Warwickshire conference.

William Burton to the Lincoln conference.

These elders were to labor under the respective conference presidents.

September 15, 1850: At a public meeting on Sunday the 15th, the subject of the Perpetual Emigrating Fund for the gathering of the poor was preached upon. On motion, the meeting was resolved into a special conference. The ordinance incorporating the Per-

petual Emigrating Company was read. I was chosen president of said company, and nominated my counsellors, the brethren of the Twelve and others, as my assistants: subsequently, Willard Richards was chosen secretary, Newel K. Whitney, treasurer, and Thomas Bullock, recorder.

Brother Joseph A. Stratton accompanied by Ephraim Hanks, George Matson and Elijah Ward went back on the road to meet and pilot the emigration. Brother Stratton went as far as Fort Laramie: they explored and found new routes where the feed was scarce on the old track.

The *Deseret News* of the 21st, has the following:

Since the emigration of 1849, and the killing of two Shoshone women, and the stealing of their horses by some mobocratic travelers from Illinois, as we were credibly informed; the Shoshone or Snakes have manifested a very different disposition from what they had hitherto done. Those murders and thefts created a hostility in the minds of the Indians towards the whites, and they have from that time to the present, been lurking about our northern borders, and committing depredations, such as pasturing horses in the grain, robbing the corn fields, abstracting from melon patches, running off cattle and horses and etc., until on Monday night last, in one of their marauding expeditions, in a field or garden, they were shot at by a citizen, more probably to frighten, then otherwise, though the shot took effect and one Indian died. <This was Urban Van Stewart who shot a Shoshone chief in his cornfield. At the first shot, the cap in Stewart's gun burst, the second shot killed the Indian.> On Tuesday the Indians massacred a citizen named Campbell, some distance from the settlement, on the north bank of Ogden River, and threatened to massacre the inhabitants, and burn the place by nine o'clock next morning.

An express, stating the facts was received at headquarters on Tuesday evening, when General Wells ordered a detachment under General Eldredge, to repair forthwith to the scene of action, and stand on the defensive, with the citizens of Weber County. At 9 a.m., on Wednesday, General Eldredge with a portion of Captain Grant's mounted guards, and such others of the legion as could be collected, were at Ogden. The Shoshones had moved north, taking some cattle and horses. The Utes remained nearby, a portion of whom were taken prisoners without fighting, and kept as hostages for the good behavior of their tribe, who have been advised to remove south to their usual place of abode, and have nothing to do with the further

movements of the Snakes. It is expected the troops will remain, till the inhabitants and grain are secured; and we confidently hope there will be no more blood shed at present.

The following is extracted from the Fourth General Epistle of the Presidency of the Church of Jesus Christ of Latter-day Saints from the Great Salt Lake Valley, state of Deseret, to the saints scattered throughout the earth, dated September 27th.

Since our last epistle of the 12th of April, our Heavenly Father has cheered our hearts, and strengthened our hands, and the earth has yielded an abundant harvest. On the 12th of May peach trees of two years growth, were in bloom; and several trees of the same age, in various parts of the city, alternately bloomed till the 29th, when currants, peas, beans etc., put forth their blossoms, and nature smiled with the prospect of early fruits; but on the 17th of June the snow fell ~~freely~~ on the surrounding mountains, followed by a severe frost on the 18th and a slight one on the 19th, which injured the vines and tender plants, more particularly on the lowest lands; yet we feel confident that this valley will yet produce the choicest fruits, accustomed to the latitude, as it now has the richest vegetables.

The peaches in President Young's garden grew finely, until they were accidentally destroyed by the sports of the children; and the California grape is flourishing beautifully in the same garden, and other places in the city.

On the 13th of May we located a farm one mile by two, near Jordan bridge for the benefit of the poor, designing to build houses for the accommodation of all such as were not able to build for themselves; but on investigation we learned there were but two persons in the valley who were unable to provide for themselves, and the contemplated farm was converted into a pasture for the time being.

The Indians have been more quiet the present season than hitherto; though the Utes continue to steal our horses and cattle more or less, and threaten some. A band of Utes killed a small band of the Snake Indians, some time in the summer, and one white man by the name of Baker was killed by them on the 29th of May between the Utah and San Pete valleys, though more recently they have been on their hunts, and manifested less personal hostility; yet, for the safety of the people, the drill and discipline of the Nauvoo Legion is not neglected, for we have none to depend upon for protection but God and his people; and God helps those who try to help themselves.

Emigrants from the States, and from almost all nations, passing through the States, bound for the gold mines, began to arrive here on the 27th of May, and have continued to arrive till the present time, though most of them have passed a month since. Their number has been much larger than the previous year. Several have arrived in our city who had been left by their companions to die by the way side, and many companies and individuals have had contentions among themselves, not very creditable to civilized society, and which, contrary to the wishes of the magistracy of our state, they have been called upon to settle. It is the urgent wish of all the citizens of Deseret, that travellers would settle their own difficulties; or rather, that they would have no difficulties, so that our officers might pursue their daily avocations in peace. Were there no travellers in our midst, we might soon forget the name of law suit. As a people we have too much to do to attend to such matters.

Many scores, if not hundreds of these emigrants on arriving at the valley and hearing the gospel, in many instances for the first time, have been baptized for the remission of their sins, and gone no farther; while others have witnessed our location, peace, union and prosperity, and though not professing to believe the doctrine of Christ, are making their way home as fast as possible to bring their families hither, where they can enjoy health in a land of civil and religious liberty, where they find themselves free to do right.

The weather has been more cloudy, the nights warmer, and the showers more frequent in the heat of summer, and vegetation more rapid this season than hitherto, consequently artificial irrigation has been less needed, which has been a great blessing, for during the irrigation season, there were not men enough in the valley to water the immense fields of grain had it been as dry as some previous season.

The crops have been abundant in all the settlements of Deseret, this season, and we have made every exertion to have them secured for the benefit of all.

Viewing the gathering of Israel which produces an increased population in the valleys of the mountains, an important part of the gospel of Jesus Christ, and one of the most important at the present time, we shall send few or no elders abroad to preach the gospel this fall, but instruct them to raise grain and build houses, and prepare for the saints, that they may come in flocks, like doves to their window; and we say arise! to your wagons and your tents, O, scattered Israel! ye saints of the Most High! rich and poor, and gather to the state of Deseret, bringing your ploughs and drills, your reapers and gleaners, your threshers and cleaners, of the

most approved patterns, so that one man can do the labor of twenty in the wheat field, and we will soon send the elders abroad by hundreds and thousands to a harvest of souls among all nations and the inhabitants of the earth shall speedily hear of the salvation prepared by Israel's God for His people.

Many of the inhabitants of the city are leaving their good homes this fall and taking up land in the country, preparatory for extensive farming operations; and many who are now arriving in our midst are gathering in companies of tens, twenties, and fifties, to act in concert for mutual protection and assistance in opening new fields, establishing new settlements, and in preparing to feed the friends we are calling home.

Ourstate house is enclosed, the walls are nearly ready for plastering, and we have no doubt but the several apartments will be ready for their several uses; the sitting of the general assembly, high school, printing office, and tithing, post, and recording offices, the coming winter. The warm spring bath house is so near completion that visitants are accommodated at the baths.

The general assembly has held adjourned sessions, occasionally through the summer. The sittings have been very brief, though much important business has been transacted.

When the constitution of Deseret was adopted, and its boundaries were established therein, the actual settlers of Deseret outnumbered western California as five to three. Notwithstanding which, a strong exertion has been made by Congress to receive California into the Union; to the exclusion of Deseret, though our petition for admission was equally before them. What the final action of government has been on this matter, we are not informed; neither are we able to say how long the most enlightened people of any state or nation on earth, will bear to be trifled with, by the rejection of the Union which they have so strongly urged, without producing alienation of feeling. Be it longer or shorter, the result of that rejection must remain with those who assume the responsibility to reject, and should we never be admitted into the Union, we shall leave the event, as we do all other things, in the hands and at the disposal of a righteous God.

Kane post office in Potawatomi, is the nearest office to this place, and through which all our business has been transacted with the States and foreign countries. A U.S. mail arrived here on the 9th inst., from Independence, Missouri by which we learn no news, except through the carrier, by whom we learned that a contract existed for bringing through the mail once a month; and that President Taylor was dead.

Communications to and from our friends abroad, have been very uncertain in their transmission; and so far as it can be, it is desirable that valuable documents should be remitted by private conveyance.

The Perpetual Emigrating funds have been judiciously appropriated the past year, under the immediate application of our agent, Bishop Edward Hunter, who is near this place on his return from Potawatomi with a large company of the poor saints.

Our annual fall conference was commenced on the 6th of September, one month earlier than usual, so that the brethren who were obliged to go to the States, need not be exposed on their travels so late in the season; but circumstances beyond our control, have caused unexpected delay, which, in the end, will result in good.

The conference was fully attended. The most important items dwelt upon were the Perpetual Emigrating Fund, education, and a universal sustaining of the general officers of the church.

Preparations are making for the establishment of a parent school, or school for qualifying teachers for primary and infant schools throughout the state; for enclosing the university lands, a plat of about 600 acres, directly east of the city; and for everything else which may tend to facilitate the improvement of the old and young, in a knowledge of the arts, sciences and general intelligence.

We received a long and cheering communication from Elder Orson Pratt and we feel to say to the saints in England, lift up your hearts and rejoice, for the Lord hath done a great work in your midst, and speedily a greater responsibility must rest upon your shoulders. The reason why a prophet is not without honor, save in his own country and among his own kin, is the want of faith and confidence among his countrymen. Immense treasures of time and means have been expended by the American brethren to extend the work in Great Britain; and the time has now come when we must begin to have a care for other nations, and leave you to prosecute the work begun in your midst, without continuing to send you elders as heretofore. God is no respecter of persons and He is just as ready and willing to qualify your own elders to preach and preside over conferences as to qualify men from abroad; and He will do it if you will give them your faith and prayers, and honor them in their calling, as you have done the foreign elders. We suggest to the presidency in England the propriety of electing presiding elders of conferences, from the native brethren, as soon as circumstances shall render it convenient; and begin to initiate them into the practical duties of their calling; leaving the few American brethren more at liberty to visit the conferences, and attend to

general instructions.

The health of the people in the valley is generally good: there have been a few deaths; mostly of emigrants.

Every possible exertion will be made on our part, and that of the Emigrating Company to extend the usefulness of the Perpetual Fund in gathering the saints; and it is important that those who anticipate help therefrom, should understand that the means sent forth is, and will be designed to furnish teams, almost or quite exclusively; and even the cases in which wagons will be furnished, will be rare. The poor, who can live in the States with little clothing, and little or no groceries, can live equally as cheap on the road; and when once here, can procure the comforts of life by their industry. Souls are the articles for the Perpetual Fund to gather home, and that too, as many as possible; and other things will be attended to in their time and place.

We are under obligation by covenant, firstly to apply the perpetual funds gathered in this country, to bring home the poor saints who were driven from Nauvoo; and as soon as this shall be accomplished, we shall be be ready to extend our exertions to other places and countries. Let the European saints continue to add to their Perpetual Fund, which we doubt not they have commenced according to our previous counsel; and as soon as sufficient shall be collected to remove a suitable company, we will give instructions concerning its application, and emigration will commence.

One your ago, and the Perpetual Fund was not instituted. Returns have not been completed this fall; but so far as we can judge, they will not now fall much short of twenty thousand dollars in the valley. Let the saints abroad imitate the example of the saints here, according to their ability, and let this work continue to go forward with the same progressive ratio it hath hitherto done, and the time will be short, when all the poor and oppressed of Zion will feel its cheering influence, and the cry need no longer be heard, "I would go up to the House of the Lord, but I have not the means."

With the general epistle, the First Presidency forwarded to elders Orson Pratt and Franklin D. Richards a letter instructing them to enquire as to what facilities existed for shipping emigrants from Liverpool to San Diego or other points on the Pacific coast, and whether by the isthmus or round Cape Horn, together with all particulars pertaining thereto; intimating their intention of establishing a settlement near San Diego, and authorizing them if the facilities were good, and favorable opportunity presented to com-

mence shipping the emigrants by that route; also, reminding them that while the tried, faithful saints who had spent their means from the beginning to feed and clothe the elders and roll on the work would have the first claim on the fund for help, a just regard to the interests of a new colony would determine that a suitable proportion of mechanics, such as blacksmiths and carpenters should be included. Elders Pratt and Richards were also instructed to take legal bonds from each individual helped placing such person and their time under the control of the company until their obligations were cancelled, that the interests of the fund might not be jeopardized, but continue in its operations to emigrate the poor.

From the *Deseret News*:

Died

In this city on Monday, the 23rd inst., after an illness of only forty eight hours, *Bishop Newel K. Whitney*, aged 55 years, 7 months and 18 days. His disease was a powerful and fatal attack of the Bilions Pleurisy.

Thus, in full strength, and in mature years, has one of the oldest and most exemplary and useful numbers of the church fallen suddenly; leaving a large family to mourn the loss of an affectionate husband, and a kind and generous father.

In him the church suffers the loss of a wise and able counsellor — of a thorough, straightforward, business man. It was ever more gratifying to him to pay a debt than to contract one; and when all his debts were paid, he was a happy man, though he had nothing left but his own moral and muscular energy.

He has long held the office of Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, to receive from the rich and to distribute to the poor, of the goods of this world. He has gone down to the grave, leaving a spotless name behind him, and thousands to mourn their loss of such a valuable man.

Elder Amasa Lyman arrived from California on the 29th: thirty four brethren accompanied him. Elder Joseph Cain furnished the following items of their journey:

We left the Mormon tavern the 17th of August, Gen. Charles C. Rich accompanying us as far as Carson Valley, a distance of 150 miles from Sacramento. The emigration had been coming for a month from the States, before we left Sacramento. We met, for the first fifteen days, at

an average, one thousand per day; most of them were in a state of starvation. We found the feed for our animals good, in consequence of the overflowing of the rivers in the early part of the season; which made the river bottoms miry.

On the desert which is between Salmon Trout or Carson rivers, and the sink of Mary's River, we found an awful destruction of property. Wagons, carriages, harness, and etc., were strewed from one end of the desert to the other, and so willful were the owners, that, lest these articles should be of any use to any other person, they have cut and destroyed them in a way not to mistake their meaning. On this desert, the dead animals were so numerous, that the stench was almost intolerable; one of our company, whilst riding along, counted fourteen hundred head by the roadside, beside hundreds more were scattered over the plain.

Near the sink of Mary's River, brothers John Gould and Farnham Hynion were attacked with the cholera and died the same night. The Indians are very troublesome and hostile; many of the emigrants having been shot while on guard. These Indians have become so bold, that they will attack a small party, rob, and often kill the men, and drive away their animals into the mountains, although our company had no trouble with them.

October 1850

October 1, 1850: Elder Orson Hyde started on the 1st, on his return to Kanesville.

Elder Joseph Young arrived in the valley.

Ira Eldridge, surveyor, completed the survey of the state road from Great Salt Lake City to the Provo River.

The ship *James Tennell* sailed from Liverpool on the 2nd for New Orleans with 570 souls of the Latter-day Saints.

A general conference of the church in Great Britain and adjacent countries met in the Carpenter's Hall, Manchester on the 5th and 6th; Orson Pratt, presiding.

Orson Pratt, John Taylor, Franklin D. Richards and several other elders from Utah were present.

The authorities of the church were sustained. Elder Franklin D. Richards was sustained as the successor of Elder Orson Pratt in the presidency of the church in the British Isles, with elders George B.

Wallace and Levi Richards as his counselors.

During Elder Pratt's presidency, the circulation of the *Millennial Star* was increased from 3,800 to 23,000 semi-monthly; 3,000 persons were emigrated and 16,000 were added to the church.

Elders William Gibson, Thomas Margetts, Crandall Dunn, James D. Ross, James W. Cummings, George D. Watt, William Booth, William Moss, William Henshaw and Thomas Smith were released from their respective fields of labor with permission to emigrate.

The following elders succeeded to the presidency of the conferences as follows: Cyrus H. Wheelock to Manchester, Eli B. Kelsey to London, James Marsden to Edinburgh, James Bell to Staffordshire, Lewis Robbins to Sheffield, Joseph W. Johnson to Preston, and Isaac C. Haight to Cheltenham.

The respective presidents of conferences were sustained and the following appointments confirmed:

That Elder Jesse W. Crosby succeed Elder Kelsey. That Elder Haden W. Church succeed Elder Wheelock. That Elder Jacob Gates succeed Elder Robbins; and that Elder Menzies succeed Elder Marsden.

The Carlisle and Thropshire conferences were organized. Elder Appleton M. Harmon was appointed president of Carlisle and Elder Joseph W. Young of Thropshire.

Elders Moses Clawson and David Smith were appointed to labor in the Dorsetshire, Elder John Kelley in the Worcestershire, Elder C. V. Spencer in the Leicester and Derbyshire, Elder William Burton in the Edinburgh and Elder Job Smith in the Norwich conferences. Elder Gilbert Clements was appointed to take charge of the church in Belfast and Elder Edward Sutherland the church in Dublin.

October 5, 1850: The general assembly met on the 5th and passed a bill providing for the organization of Davis County, which I approved.

Isaac Higbee resigned as one of the judges of the Utah County Court and I appointed Aaron Johnson, William Miller, and Joshua T. Willis, as judges of Utah County, until the next election.

October 14, 1850: Elder Wilford Woodruff and company ar-

rived in the valley on the 14th.

October 17, 1850: The ship *Joseph Badger* sailed from Liverpool for New Orleans on the 17th, with 890 souls; John Morris, president of company.

The propriety of establishing a trading company consisting of members of the community, instead of leaving the business in the hands of non-resident merchants, was discussed in council.

The Eastern mail which arrived on the 15th, brought papers containing the news that Congress had passed a bill to establish a territorial government for Utah. Public meetings were held each Sunday during summer in the bowery, southeast corner of the temple block, at which the First Presidency, brethren of the twelve apostles at home and other elders addressed the people.

On the 6th inst., elders Jedediah M. Grant, Ezra T. Benson and I preached on the subject of speculation. I warned the merchants against taking a course to destroy themselves; told them the sooner they stopped speculating the better for them and this people; those who were not satisfied with a reasonable profit had better pack up their goods and leave this community. I referred to my pleading with the brethren against going to the gold mines, and that now many of those who went would be glad to get back; and said, if speculation was tolerated in this place it would be the ruin of this people, and that any man who let the spirit of speculation rule him was on the high road to destruction. So far as our intercourse with the world was concerned we had proven time and again that when our money was gone it was "damn the Mormons".

I predicted that "hereafter speculators would use all their means and influence to raise a mob to cut our throats." None of the merchants had gone according to my counsel.

President Heber C. Kimball testified to the truth of the sentiments advanced.

October 27, 1850: I preached on the 27th and urged the saints to avoid becoming the slaves of merchants. Evening, I met with the first presidency of the seventies, when $5,200 were subscribed in shares of $25.00 each for the building of a "Seventies Hall of

Science". Messrs. Williams and Blair, Livingston and Kinkead, J. and E. Reece, Holladay and Warner, merchants, advertised a general assortment of dry goods, hardware, stationary and etc. and etc. for sale. The *Deseret News* announced that the merchants were doing a profitable business. Elders Heywood and Woolley brought in some goods for the church. Elder Wilford Woodruff brought in ten wagon loads of goods for his brother in law, Gus F. Carter.

October 28, 1850: Joseph A. Stratton died on the 28th. An obituary notice containing a sketch of his life was published in the *News*.

The following communication on "Mysterious knockings" is from the pen of Rev. Eliakim Phelps, of Stratford, Connecticut:

> The phenomena consisted in the moving of articles of furniture in a manner that could not be accounted for. Knifes, forks, spoons, nails, blocks of wood, and etc. were thrown in different directions about the house. They were seen to move from places and directions which made it certain that no visible power existed by which the motion could be produced.
>
> For days and weeks together, I watched these strange movements, with all the care and caution, and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was no visible power by which the motion could have been produced.
>
> Scores of persons of the first standing in the community whose education, general intelligence, candor, veracity and sound judgement, none will question, were requested to witness the phenomena, and, if possible, help us to a solution of the mystery. But as yet no such solution has been obtained. The idea that the whole was a "trick of the children" — an idea which some of the papers have endeavored with great zeal to promulgate, is to every one who is acquainted with the facts, as stupid, as it is false and injurious. The statement, too, which some of the papers have reiterated so often that "the mystery was found out", is, I regret to say, untrue. With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence, and sound judgment, in this and in many neighboring towns, the cause of these strange phenomena remains yet undiscovered.
>
> I have watched the progress of this matter with great care, and have done the best in my power to learn what these strange things mean; and

although I have not yet been able to ascertain the cause, I am satisfied that their communications are wholly worthless. They are often contradictory — often prove false — frequently trifling and nonsensical, and more in character with what might be expected of a company of loafers on a spree, than with what might be expected from spirits returned from the world of retribution, to "tell the secrets of their prison house."

Such manifestations are now being made in many other parts of the country. According to the information which I suppose to be authentic, they are witnessed in from 150 to 200 different places at the present time. In many of these places, they are said to advance ideas on the doctrines of religion, wholly at variance with the teachings of the Bible, and subversive of many essential truths which the Bible reveals. Under an impression that whatever is communicated by a spirit must of course be true many persons are receiving these communications as the truth of God — as a new revelation from the spirit world. But it should be remembered that there is no proof that what purports to be a revelation from spirits, is the work of spirits at all. The most that can be said is, that we do not yet *know* how or by whom these communications are made. If they are made by spirits, we have no proof that they are *good* spirits. The presumption is that they are *bad* spirits; lying spirits. At my house they often accused each other of lying — contradicted at one time what they affirmed at another — inflicted injury on property in the most wanton manner, and have given throughout conclusive evidence that the discipline of hell, which they profess to have experienced for several years, has as yet been wholly ineffectual in improving their characters, and qualifying them for the "higher sphere" for which many suppose that the discipline after death is a preparation.

November 1850

November 2, 3, 1850: Several inches of snow fell on the 2nd and 3rd, succeeded by cold and frosty weather.

Elder Lorenzo Snow wrote me from Piedmont, Italy, concerning the introduction of the gospel there as follows:

When I arrived at Liverpool, I sent you a letter in conjunction with brothers Erastus and Franklin, which I hope you duly received. Soon afterwards, as I contemplated the condition of Italy, with deep solicitude to know the mind of the spirit, as to where I should commence my labors,

I found that all was dark in Sicily; and hostile laws would exclude our efforts. No opening appeared in the cities of Italy; but the history of the Waldenses attracted my attention.

Amid the ages of darkness and cruelty, they had stood immovable almost as the wave beaten rock in a stormy ocean. When the anathemas of Rome shook the world, and princes fell from their thrones, ~~they~~ the Waldenses dared to brave the mandates of the Pope and the armies of the mighty. They appeared to my mind like the rose in the wilderness, or the bow in the cloud. The night of time has overspread their origin; but these dissenters from Rome existed ages before Luther was born. During the fierce persecutions to which they have been subjected, their limits have greatly decreased. A few narrow valleys which are, in some places, only a bow-shot in breadth, are all that now remain in their possession, except the mountains by which they are engirdled. But a period of deep calm has at length arrived, and since the storm of revolution swept over Europe, they have received many privileges from the Sardinian government. Thus the way was opened only a short time before the appointment of the mission, and no other portion of Italy is governed by such favorable laws.

A flood of light seemed to burst upon my mind when I thought upon the subject; and I procured a book, providentially, from which I gleaned information in relation to this people. I was soon convinced that this people were worthy to receive the first proclamation of the gospel in Italy.

I made a short sojourn in England, and visited several conferences. Going to London, after so many years absence, was a circumstance of uncommon interest. The happiness I experienced during two weeks stay was no small compensation for the anxieties and difficulties which I had endured in carrying on the work of the Lord there for two years immediately after its foundation had been laid by yourself, elders Kimball, Woodruff and George A. Smith.

Accompanied by elders Joseph Toronto and Thomas B. H. Stenhouse, I sailed from Southampton on the 15th of June, for Havre, whence we proceeded south, through Paris, Lyons, and Marseilles; thence sailed to Antibes, and continuing our route by the shores of the Mediterranean, passed through the ancient city of Nice, and reached Genoa on the 23rd. In a few days, I appointed elders Stenhouse and Toronto to visit the Protestant valleys of Piedmont, where I rejoined them soon afterwards.

As we were yet unprepared to introduce the gospel, we endeavored to prepare the minds of the people for its reception, as much, perhaps, by

signs as by the few words of their language which we had acquired. I also proceeded to write and compile a work for general circulation, which I entitled the "Voice of Joseph". It contains the first principles of the gospel, — Elder Orson Pratt's history of the coming forth of the Book of Mormon; also, the organization of the church — sketch of the persecutions in Missouri and Illinois — the spread of the gospel — labors of the elders, and present situation and circumstances of the saints in California. We will soon have this in extensive circulation in the French language, which is the most generally understood among the "Vandois" or Waldenses.

In the beginning of August, Elder Toronto took his departure with my blessing and prayers, to visit his father's family in Sicily.

Soon after our arrival, we discovered the enemies of truth had not confined their labors to America and the islands of the sea. In this country, a *History of the Mormons* is widely spread. Solomon Spaulding and John C. Bennett, of everlasting notoriety, figure here in all their dignity! This history, or slander, is accompanied with drawings of the Nauvoo Temple, the prophet Joseph, and his murder at Carthage. I need scarcely say that the sketches of the artist, and the tale of the historian, are in perfect harmony, and both as near the truth *as the east is to the west*.

While here surrounded by strangers and the hosts of darkness, the Lord manifested his power in our behalf; one instance I extract from my private journal.

September 6th. — This morning my attention was directed to Joseph Guy, a boy three years of age, the youngest child of our host. Many friends had been to see the child, as to all human appearance, his end was nigh at hand. I went to see him in the afternoon; death was making havoc of his body; his former healthy frame was now reduced to a skeleton, and it was only by close observation we could discern he was alive.

As I reflected on our situation, and beheld this effort of the prince of darkness to raise a barrier against us, and the establishment of the gospel, my mind was fully awakened to a sense of our position. For some hours before I retired to rest, I called upon the Lord to assist us at this time. My feelings on this occasion, will not be easily erased from memory.

September 7th — This morning I proposed to Elder Stenhouse that we should fast, and retire to the mountains and pray. As we departed, we called and saw the child; his eyeballs turned upwards; his eyelids fell and closed; his face and ears were thin, and wore the pale marble hue, indicative of approaching dissolution. The cold perspiration of death covered

his body, and the principle of life was nearly exhausted. Madame Guy, and other females were sobbing, while Monsieur Guy, hung his head, and whispered to us, "Il meurt. Il meurt," (He dies. He dies.)

After a little rest upon the mountains, aside from any likelihood of interruption, we there called upon the Lord in solemn prayer, to spare the life of the child. As I contemplated the course we wished to pursue, and the claims we should soon advance to the world; I regarded this circumstance as one of vast importance. I know not any sacrifice which I could possibly make, that I was not willing to offer that the Lord might grant our requests. We returned about three in the afternoon, and having consecrated some oil, I anointed my hand, and laid it upon his head, while we silently offered up the desires of our hearts for his restoration.

A few hours afterwards we called, and his father, with a smile of thankfulness said, "mieux bean coup, bean coup," (better, much, much.)

September 8th. — The child had been so well, the parents were enabled to betake themselves to rest, which they had not done for some time previous. Today, they were enabled to leave him, and attend to their business. Madame Guy expressed her joy on his restoration, when, in turn, I said, "The God of Heaven has done this for you."

From that hour he began to amend; and with a heart filled with gratitude to our Heavenly Father, I am happy to say, that in a few days he left his bed, and joined his little companions.

I called to my assistance Elder Jabez Woodard of London, who through the influence and exertions of Elder Margetts, and the liberality of the saints, was enabled to join us here on the 18th September. The following day, being eleven months from the time the foreign missions left the city of the Great Salt Lake, I proposed we should then commence our public business.

It is well known we came here to establish the church in this land, and, although it was generally regarded as an impossibility, we now found that we had the materials marvelously assembled from four different nations; namely, *Italy, England, Scotland* and *America*, and with a member from each of these countries, we proceeded to organize a church in Italy, trusting in God for the increase. We ascended a very high mountain a little distance from La Tour, and took our position on a bold projecting rock. In our view lay a vast extent of the beautiful and interesting country, which was the field of our mission. Here, amid alpine scenery, we sung praises to the God of Israel, and offered up prayer to Him.

In relation to other proceedings of the day, I make the following

extract from the journal of the mission:

Moved by Elder Snow, "That the Church of Jesus Christ of Latter-day Saints be now organized in Italy." Seconded by Elder Woodard and carried.

Moved by Elder Stenhouse, "That Elder Lorenzo Snow of the quorum of the Twelve Apostles, be sustained president of the church in Italy." Seconded by Elder Woodard and carried.

Moved by Elder Snow, "That Elder Stenhouse be secretary of the church in Italy." Seconded by Elder Woodard and carried.

The church in this country, this day, is composed of the following members: Lorenzo Snow of the quorum of the Twelve Apostles, Joseph Toronto, of the quorum of seventies. Thomas B. H. Stenhouse and Jabez Woodard, elders.

After singing "Praise to the man who communed with Jehovah", elders Snow, Stenhouse and Woodard prayed, alternately.

Elder Snow prophesied, "That the Church of Jesus Christ of Latter-day Saints, now organized, will increase and multiply and continue its existence in Italy, till that portion of Israel, dwelling in these countries, will have heard and received the fulness of the gospel."

Elder Stenhouse prophesied, "From this time the work will commence, and nothing will hinder its progress; and before we are called to return, many will rejoice and bear testimony to the principles of truth."

Elder Woodard prophesied, "That the opposition which may be brought against this church, will in a visible and peculiar manner advance its interests, and the work will at length go from this land to other nations of the earth."

Elder Snow then laid hands on his brethren and blessed them; and proposed that the mountain which they had ascended be known among the people of God, henceforth and for ever, as *Mount Brigham,* and the rock upon which they stood, the *Rock of Prophecy.*

Elder Snow further wrote as follows:—

We descended the mount with hearts filled with joy, and reached our abode in the evening. This day I hailed with joy, as it was a release to my feelings; a day when I could lift up my head as a servant of God. Having been engaged from my earliest days in active business, it was no small trial of patience to be weeks and months surrounded by a people to whom my heart glowed with love, and be restrained from expressing those glorious truths which I had come to proclaim. Nevertheless, as it was the mind of the spirit that such should be my course of policy, I endured

without a murmur. Now, as a sign to all who might visit us, we nailed to the wall of my room, the likeness of Joseph and Hyrum Smith, and that of Elder John Taylor.

I have had an interview with a retired English colonel, who is known in the modern history of this people as the "Bienfaiteur des Vandois." For two hours he listened with great attention, and put many interesting questions. In taking his departure, he observed, "If I can do you no good, I shall not attempt to hinder your efforts, and if you preach to all in these valleys as faithfully as you have to me, you need fear no reproach in the day of judgment."

Other opportunities have occurred for private and public preaching. A short time since we were requested to attend a public meeting, where we met with some of the most talented Protestant ministers. We were requested to give a statement of the principles we had come to advocate. They, of course, objected to any innovations upon their "Orthodoxy!" Nevertheless, the favorable influence previously created among the people has not decreased, but on the other hand, has augmented.

In most countries the opening of the door of the kingdom of God, has been attended with much trouble and anxiety. Not a little of this has fallen to our share. It was, therefore, with no small degree of pleasure, I went down into the water with the first candidate for eternal life. Never to us did sound so sweet the Italian language as at this interesting time, when I administered this sacred ordinance, and opened a door which *no man can shut*. Others have expressed their determination to follow his example shortly. Upon the whole, we have reason to rejoice, though surrounded with numerous difficulties. Our way is gradually opening, and every step we are taking is blest of the Lord.

November 3, 1850: On the 3rd, George A. Smith and other elders were appointed to make a settlement in Little Salt Lake Valley. Elders George A. Smith and Ezra T. Benson attended a seventies meeting in the evening and called for volunteers to accompany the mission.

Hon. John M. Bernhisel issued a circular to authors and publishers throughout the United States asking for donations of files of papers and copies of works for the establishment of a library in Utah; towards the commencement of which Congress had appropri-

ated five thousand dollars.

A parent school for the qualification of district or ward school teachers was commenced under the auspices of the chancellor and board for regents who had engaged Dr. Cyrus Collins, as teacher.

November 12, 1850: Elder Charles C. Rich accompanied by Brother Orrin P. Rockwell and about fifty one others, mostly brethren, arrived from California on the 12th. Elder Rich had appointed Elder Hiram Clark to preside over a mission to the Sandwich Islands to preach the gospel, to be accompanied by elders George Q. Cannon, Hiram H. Blackwell, Thomas Whittle, Henry W. Bigler, Thomas Morris, John Dixon, James Keeler, John W. Berry and William Farrer. Elder Boyd Stewart was appointed to go to Oregon and preach the gospel.

November 16, 1850: The *Deseret News* of the 16th publishes the names of fifty brethren selected to accompany Elder George A. Smith to Little Salt Lake for the establishment of a settlement at that point. Fifty volunteers were called for, as one hundred men were wanted. A list of animals, implements, provisions, seeds and etc., needed was also published.

I wrote to Father Isaac Morley, San Pete, advising the brethren there to fence in their field, build a fort, and be prepared against the Indians.

The First Presidency wrote to Doctor John M. Bernhisel, Washington requesting him to endeavor to effect the extinguishment of the Indian title and the removal to, and location of the Indians at some favorable point on the eastern slope of the Sierra Nevada where forests, game and streams are plenty; or on the Wind River chain of mountains, where fish, and ~~at least a part of the year~~ game abound; or on [the] Snake River, at neither of which points white men dwell. The progress of civilization, the safety of the mails and the welfare of the Indians themselves called for the adoption of this policy.

The doctor was also requested to ask for the establishment of a monthly mail to California, via Little Salt Lake Valley.

November 21, 1850: Elder Erastus Snow wrote from Copen-

hagen, Denmark, on the 21st as follows:

When Brother John Forsgren landed in Geffle, Sweden, the latter part of June, he found a brother and sister at the old homestead — his father gone on a sea voyage to America — his brother very low with consumption, and by the physicians considered past recovery. He found the religions and intellectual state of society at a very low ebb, and the laws of the country as stern and rigid as ever against any and every innovation of the Lutheran religion; and the priests and chief authorities disposed to enforce them, notwithstanding many of the middle and lower classes were panting for liberty. These began to seek unto him to hear his words. He was closely watched by the priests and police, and according to their laws and customs with travelers, his passport was detained in the "Landscancellie" that he might not go into the country or any other town without permission; for you must understand that any traveler, native or foreign, without a passport, is virtually an escaped convict, liable to arrest at every turn of the road.

Under these circumstances he fasted and prayed much that the Lord would open his way before him, and privately instructed such as he had access to. He translated into Swedish the small work containing the visions, rise of the church and etc., but the printers refused to publish it. He left the manuscript with the believers. He instilled faith into his brother, and raised him up and baptized him and his sister, and one other man privately, after which he concluded to go to Stockholm, in hopes of finding more liberality and a better opening, and called for his passport to start on the 3rd of August, but before he reached the steamer, she loosed from her moorings and left him.

Immediately after, he heard of the company of farmers mentioned in our former letter, who had come in from the country to emigrate to America. He sought them out and found them in a warehouse waiting for the vessel. They had read the scriptures; and became sick of the oppressions of their country and its religion. They heard him gladly and he visited with and instructed them until the 6th, when they proposed a public meeting in a grove a little out of town. He resolved to bare a public testimony and abide the consequences.

The first meeting went off well, and all were anxious for a second. He appointed another for the next day at six o'clock, p.m., and went the same hour to the water and baptized 17 persons out of the emigrating company. The next day he organized them, and ordained elders, priests and teachers, administered bread and wine, instructed them relative to

their journey and future proceedings, baptizing their comrades and etc., and labored hard with them, being impelled forward by the Holy Ghost, until the hour for public preaching.

The rumor of the preceding meeting had drawn a vast multitude both from the town and country, and among the number were some priests, and the marshal with police ready to take him. But they had no power until he had finished his testimony; for the power of God was upon him and over all the people — some wept, some rejoiced, and nearly all seemed to feel that surely a prophet had come among them. The marshal and priests were full of indignation, and boiling over with rage. He was arrested with terrible threats and denunciations, but they had no power to harm him. As he was marched into town the vast multitude followed, and they were met by large crowds from the town and shipyards; and as the officer proclaimed "Dipperen", (dipper,) the multitude swung their hats and cried with deafening shouts "Hura tit Propheten," (Hurray for the Prophet.)

The next day he was had first before the chief officer of police, next he was taken before the chief officer of the Landscancellie, then to the chief priest and his associates, all of whom in their turn examined and questioned him, and took minutes. He answered as the Spirit suggested, in his characteristic meekness, but everything was like a two-edged sword, and they were more and more confounded and perplexed, and did not know what to do with him.

He was next ~~ushered~~ brought before the governor of the city, where all the before mentioned dignitaries were assembled with the priests and police. Here he had another opportunity of bearing witness to the truth, for as they proceeded with their accusations of what he had said and done, he explained and bore testimony. Among other evil deeds which the marshal accused him of was healing the sick. The chief priest sent for his brother to have him examined — he believed he was sick still. But when his brother came, he testified boldly that he was well and had been healed by the power of God, through the instrumentality of his brother. The doctor was ordered to examine him — he pronounced him well. The physician was also ordered to examine brother John's head. They would fain have sent him to the lunatic asylum, but the doctor very significantly told them he (Forsgren) knew well what he was about.

Everything increased their perplexity. He was well dressed — bore passports from Washington — this, added to his bold indifference, made them feel dubious about imprisoning him. They finally concluded to send him to Stockholm with a full account of his doings and sayings in Geffle. The marshal suggested that for his bold, impudent demeanor he

was worthy to go to Stockholm in irons, and the irons were produced for the purpose. But after a little further consultation, he was dismissed with the following endorsement upon his pass, which was suggested by the chief priest; translation: "The bearer of this pass received it and had it signed August 3rd, for his departure to Stockholm, but was unable to leave at that time. The North American consul, now present, rejects him, and leaves him without protection. The bearer of the pass has, in days gone by, disturbed the general peace by illegal preaching in warehouses and under open heaven before several hundred persons, and even established baptism on the sea shore of several aged persons; for which he will leave Geffle before eight o'clock to morrow morning, for the above mentioned place of destination without fail.

Geffle, Landscancellie, 8th August, 1850.

When Brother Forsgren landed in Stockholm, the king was enjoying himself in the country, but the chief officer of the government received from Geffle five or six pages of "sayings and doings" there and Brother Forsgren was taken forthwith before the chief police officers of the kingdom, for three successive days, where he had again an opportunity of expounding and bearing witness to the great work of God. During this time the fame spread over the city, and into all the newspapers, and the more they had to do with him, the more they were perplexed with him. They reasoned, persuaded, and threatened him, but all to no purpose. He continued to tell them that he "came not to do his own will, but the will of Him who sent him." There were no vessels in port by which they could send him immediately to America, and the American minister at Stockholm would not allow them to imprison him; they therefore detained his passport and permitted him to go at large in town, with a strict charge not to preach his doctrine, but the papers published his whereabouts, and he soon found himself sought unto from all quarters, and invited from place to place, and among the mechanic clubs, and he became quite as notorious as any man in the kingdom. He did not transgress the law "by illegal preaching", for he had as much as he could well do to answer questions, and read the Bible, and others did the preaching. This continued about a month and many hearts rejoiced in the truth.

It having come to the ears of the authorities that some were determined to be baptized at all hazards, brother Forsgren was taken by the police from his lodgings during the night of the 11th of September, and taken on board an American vessel which was ready to sail for New York, his passport signed for New York, and his passage paid.

The vessel had to call at Elsinore, to pay the Danish toll before she

left the Baltic, where Brother Forsgren landed for the purpose of coming to us. Here the Devil had spread another snare for him, but the Lord had also prepared a way to deliver him. He was immediately arrested by the Danish police at that place, at the instigation of the Swedish counsul, who had received orders from his government to see to it that Brother Forsgren was reshipped to New York if he landed, but the American minister at Denmark, Mr. Forward, had just landed in Elsinor, from this place, who came to his assistance, effected his release, and accompanied him to this place, where he arrived September 18th, full of joy and the Holy Ghost, having been absent from us for three months.

I had kept up a correspondence with him, and counselled him to come here if he was expelled from Sweden, and our anxieties and prayers were incessant for him; but the Swedish priests and their tools were determined to prevent his coming to us. Even here, he is a terror to them to this day.

They have instituted inquiries about him through the Copenhagen police, and endeavored to excite them against us, but the Lord used our friends who are not in the church to silence their apprehensions. The new constitution is a kind of shield to us here.

We have had correspondence and personal interviews with the king's minister, who has the superintendence of all school and church affairs, and with the board of magistrates, and have furnished them with the outlines of our faith, and history of our people, — the objects of our mission to this land, and etc. This correspondence commenced before I went to England, and was continued with brothers Forsgren and Hanson in my absence, and it was not until since my return that we received a final answer. They instituted many inquiries, and seemed cautious, but we have held them by our faith and prayers, and dedicated our communications unto the Lord, and His Spirit has wrought with them, so that they finally seem willing to extend to our infant organization — the liberties contemplated in the constitution.

I have informed you that religious liberty was only *conceived* by the constitution, and was to be formed and *brought forth* by the legislature, created under that constitution. There is now a warm discussion upon the subject in the lower house, as to whether the child shall be a free-born citizen, or a kind of bond servant to the Lutheran church. It is to be hoped that it will terminate favorably before they adjourn.

The before-mentioned minister of public instruction is on the right side of the question. Since my return I have presented him with a neatly bound Book of Mormon, and the little work I published in Danish, and he expressed a desire to learn more of us. The deplorable ignorance of

scripture, and indifference to everything pertaining to pure religion, which prevails with the great mass of the Danish people, is no small obstacle to overcome. Probably not one family in twenty have a Bible, and not one person in a hundred of the common people ever read it, except isolated texts in their catechism or other books.

Those who have received the gospel are growing in grace, and the gifts and blessings of the gospel. We have now a commodious hall for our public meetings, which are well attended, and prayer meetings in three different parts of the city. There is quite an excitement about us in town, a little more than we want, and a gang of lawless rowdies are of late urged on by those who stand behind the screen to disturb our evening meetings; and I fear we shall be under the necessity of discontinuing them for a little season.

When I left for England, Elder Dykes was appointed to Jutland, to commence the work in that province, Elder Forsgren remained to labor in this place, and Elder Hanson was appointed to devote his time to revise his translation of the Book of Mormon, and prepare it for the press. Brother Dykes after encountering much opposition, had at the latest advices from him, baptized thirteen persons in Aalborg, the principal town of north Jutland, among whom were three local preachers of the Baptists. In this place there have been more or less baptized every week and the branch now numbers about seventy.

Brother Hanson, though diligent, progresses very slowly with the Book of Mormon; but I am happy to be able to say, that with what assistance I am able to render him, he is producing a good translation. A Danish lady, who is a teacher of French, German, and English, has confessed faith in the work and proffered her assistance. She has also translated into Danish poetry, some of our hymns, which are very good, and you can well imagine that it is another source of joy to us to hear the Danish saints join in the songs of Zion.

I have learned that there are no stereotype foundries in this country, I therefore see no other way but to issue an edition of the Book of Mormon without stereotyping. It will take till spring to do it.

Elder George P. Dykes wrote from Aalborg, Jutland, Denmark on the 29th as follows:

Before Brother Snow left for England he appointed me to this place, which is about 140 miles to the northward of Copenhagen. On the 8th of October, I took steamship for this place, but we had a heavy head wind

so we did not come to land till the 10th, when I landed. I went to seek a lodging place, but as I had very little money, I had to cut after the cloth, so I went to a house and hired a room for about five pence English money per week, where I slept on, I do not know what, but there was generally a quantity of loose straw on the floor in the morning, and the windows were curtained with the spiders web that had been made there during the past summer; the glass was so exceedingly filthy that no one could see through from out doors, and thus I had a home to sleep in; but the eating — for the first two weeks I bought a dinner nearly every day, but it was rare that I found either supper or breakfast. In this way I began to lay the foundation, I hope of a great and good work in this land; since that, things have been growing better, and now I have rented a good house for preaching, which has good conveniences for a small family, which I have taken in (a man and his wife) with me, and we all live in the meeting house, but not in the meeting room. I also have a room to myself, but eat with the family; we have also a beautiful yard, inclosed with high plank fencing, in which we are preparing a baptismal font, which we can supply with water from an adjoining pump, so that our baptisms will be quite secluded from the public gaze.

There are two rooms adjoining, which we will use for dressing-rooms, so that we can have all things on hand but the candidates, and I hope and believe we shall have a few of them, with the blessings of the Lord, and your united prayers for me, for I am in the midst of a very superstitious people, of a strange tongue and manners, but the Lord has heard my prayers, together with those of my brethren, and I have now organized a little branch of the church here, consisting of twenty three members, and you can see by our baptismal font that we think soon to have more; and although I came here very poor, but not altogether penniless, for I had a few, yet, notwithstanding all this, the Lord has blessed my labors, and now if I do not eat three times per day, it is my fault, but the brethren here, like the most in all the world, are poor, but exceedingly kind to me. I have obligated myself to pay one hundred dollars per year for the house, fifty on the first day of January, and fifty on the first day of June, but where the money will come from I don't rightly know now, but I know that it will come, for the Spirit said to me rent the house, and I should not fail to make payment in due season; so I have done it in faith, and I hope the spirit will work on some more able men to bring them in and help to bare the burden.

Opposition to the truth here is great, and comes in so many different ways, and I am a stranger, and they know not from whence I am, and nothing but the Spirit of the Almighty God could have brought so great a change in so short a time, but I go late and early, yes, I may say day and night, through rain, snow, wind, and mud, and several times here at first, I have walked six miles after twelve at night before I could find a place that they would keep me, for I would go out in the country and preach and talk to the people, but would have to come home to sleep, but now when I go out they will bring me back, or a part of the way, so it is much better and I thank the Lord for it.

The *Deseret News* of the 30th announced the arrival of the eastern mail at Great Salt Lake City on the 9th inst., having passed through snow from one to three feet in depth, for seventeen days. A copy of the act incorporating the territory of Utah was received. The mail confirmed the truth of the rumor that I was appointed to take the census of Deseret, and that Willard Richards was appointed postmaster for Salt Lake City. A bill had been introduced into the House to allow Babbitt of Utah and Smith of New Mexico five dollars per day and two thousand dollars each for travelling fees, which was negatived by the casting vote of the Speaker.

December 1850

December 2, 1850: The General Assembly of the state of Deseret met on the 2nd in the new council house, which was so far finished as to admit of its use. The Senate organized in the northeast room, second story. Lt. Gov. Heber C. Kimball, presiding; William Clayton, secretary; Jedediah M. Grant, Speaker of the House; Thomas Bullock, clerk. I delivered the following message which was read in joint session:

Again have our duties brought us together in the capacity of a legislature, for the purpose of establishing government, and prescribing laws and regulations, which shall prove adequate to the wants and necessities of the people.

It is usual upon occasions like this, to lay before the law making department, a full and concise report of the situation of affairs pertaining

to the government; as well as to make such suggestions and recommend such measures as in the opinion of the executive will prove the most advantageous to the body politic. I purpose so to do, so far as I shall have the ability and the means within my reach, reserving unto myself the privilege of completing any report, as circumstances shall dictate or require.

It is probably known to you that Congress has passed an act to establish the territory of Utah, and provided for taking the census of Deseret; but as yet, no official announcements have been made; consequently the government of Deseret will continue in all its departments, until such time as it shall be superseded by an organization contemplated under the act of Congress. Whatever may be effected under the new organization, we have the proud satisfaction of having sustained a quiet, yet energetic government, under all the vicissitudes incident to new and untried localities; and when the general government shall have assumed to pay the expenditures consequent upon the Indian expeditions, — of being comparatively free from debt.

Unlike the golden browed neighbors of our sister state; no agent of ours is hawking about our state bonds, to obtain the necessary means to defray the sixteen dollars per diem allowance of the members of the legislature. In this state no expense has been incurred, by any of the department of government for services rendered.

The auditor's report will show the amounts paid out, being almost exclusively for public improvements, or articles purchased for public use. And here permit me to remark that in order to make the settlement of the pecuniary matters of the state more direct and feasible, I wish to direct your attention to the suggestions contained in that report, and recommend their adoption, — in defining the duties of all officers in any wise handling the public funds. In all time to come, it is to be hoped that that enlightened and wise policy will pervade our legislatures, which not requiring laws to restrain, will yet keep their appropriations and allowances within proper limits. The success of all governments depends upon their having power and ability to perform their various functions, and there is no surer way of crippling their energies and binding their exertions, than plunging them heedlessly and hopelessly into debt; it is far better to assess a tax at once, adequate to all the necessary expenditures of government, then permit an accumulation of indebtedness to harass every department, and the consequent necessity of forced and temporary loans.

Under the fostering care of the government, the subject of educa-

tion is fast assuming an importance that will reflect great credit upon our exertions. The board of chancellor and regents of the university have already established schools in various parts of the state, mostly however, without incurring any expense to the institution. The enlightened course pursued by that board, will unquestionably redound to the benefit of the institution, as well as to a general system of education, throughout the state; and must certainly meet with your cordial approval, and warmest encouragement. The situation selected for educational purposes upon the eastern side of the city, will probably be enclosed the ensuing winter; and suitable buildings erected as soon as the necessary funds can be obtained for that purpose.

In extending, and making new settlements, one uniform course has been recommended; that of building and settling in forts in the first instance, and farming in one enclosure. This course has proven highly successful — nevertheless, we have been compelled in order to sustain ourselves and our settlements, to make two expeditions against the native tribes, one against the Timpanogos last February, of which you were informed; the other against a portion of the Shoshones, in September last. This last expedition was conducted strictly upon the defensive, and every effort made to attain to a peace fully adjustment of all difficulties unfortunately existing. The Indians having fled, were not encountered by our detachment, but recent reports seem favorable to a peaceful termination.

All the Indians with whom we have had difficulties, are detached or broken off bands from the main tribes; with them, our peaceful relations have never been interrupted. We have spared no time or expense in endeavoring to conciliate the Indians and ~~learn~~ teach them to leave off their habits of pilfering and plundering, and work like other people. But habits of civilization seem not to be in accordance with their physical formation; many that have tried it, pine away, and unless returning to their former habits of living, died in a very short time. Could they be induced to live peaceably and keep herds of cattle, their condition would very materially be ameliorated, and gradually induce a return to the habits of civilization.

It becomes us to be prepared to repel sudden invasions as they generally come at an unexpected moment. To this end I would recommend a more efficient organization of the militia, and strict requirement of officer's reports, and a uniform distribution of public service; also, that sufficient means be appropriated to defray the expenses of repairing and housing the public arms, ordinance, and etc., and purchasing supplies of

camp equipages, baggage, wagons, and teams.

Unparalleled in the history of the times, not a solitary case was reported for trial, before the regular sessions of either the county or supreme courts, during the past year and no offence beyond the control of a justice of the peace seems to have been committed. This argues favorably in behalf of justices courts having extended jurisdiction, and probably is partly owing to the requirements of the law, making it the duty of all officers to allay and compromise differences, instead of promoting litigation.

It is highly necessary that a court of probate should be organized, or else the duties of probate courts and public administrator be devolved upon some office now organized. The estray pound, enclosures and herding, are each of them subjects requiring your most careful attention, being fruitful sources of complaint, and liable to terminate in litigation. General laws, specific in their nature, should be passed upon the subject, at as early a day as practicable.

The bath house near the warm springs, is now completed, and will, it is confidently believed, 'ere long, become a source of revenue to the state.

It is highly desirable that the capitalists of this state should introduce machinery for the manufacturing of all kinds of machinery that will hereafter, be wanted for factories, and etc.; also stoves, and other articles of heavy exportation should be manufactured by our own enterprise and industry. Incalculable benefits would result to this community, if they would engage in almost every kind of manufacture, not only iron, but paper, books, woollen cloth, leather, crockery, stone-ware, and sugar.

Upon this last named article I will submit a single estimate for your consideration. Not more than twenty thousand persons would use four hundred and fifty six thousand, two hundred and fifty pounds; allowing only one ounce a day to each person; the expense of the transportation alone, at the low rate of ten cents a pound, would amount to forty five thousand six hundred and twenty five dollars; a sum adequate to construct the most extensive sugar manufactory, and when considered in connection with the superior quality of the beet, and facility with which it can be raised in these valleys, renders it [the] most suicidal policy for us to be dependant upon other than our own resources for that article.

In the neighborhood of what has usually been termed Little Salt Lake, now Iron County, our exploring party of last winter, discovered inexhaustible beds of the very best of iron ore: a settlement is now being made at that point.

There is no doubt but that the demand and price consequent upon the distance of any successful competition, will prove sufficient inducement for the capitalists to invest their means, in whatever will necessarily prove a safe investment and ensure an abundant return; any and all kinds of encouragement, by throwing around them an energetic and efficient government, should unquestionably be given.

It is wisdom to let capital be associated in infant settlements, because there is a necessity for it, for a time; but to lay the foundation for moneyed capitalists to monopolize against labor, is no part of my policy, politics, or religion. To encourage enterprise in constructing works of magnitude, it may be well to grant privileges; but they should be so guarded, as to be made amenable to the power granting them, at all times, for the abuse of the powers granted, or diverting them to any other object than the one designed.

From this city, a railroad will most probably be constructed to Iron County, as also continuously to southern California, terminating at San Diego. Whatever encouragement you may find it in your power to extend to an object so full of interest to our citizens, I shall most readily acquiesce therein, being within the range of my constitutional duties.

Friends, I feel it a privilege, which I believe I appreciate, in having the opportunity I now enjoy of addressing you upon governmental affairs.

There are many, very many causes conspiring together, which make it a subject of deep fraught interest, to behold as I do this day, in this mountainous and desert land, where three years since, were only found the wild, ferocious beast and roving savage, senators and representatives congregated in a comfortable public building which would do credit to any state of a free, enlightened and happy people. It is a subject of congratulation to me, to you my friends, and to the world, that the all-wise disposer of human events has so decreed in His providence that the desert and the solitary place shall be made glad, that the area of human freedom shall be extended, and civilization shall rear her habitations amid the silence of the eternal hills, the mighty forests, and lonely islands of the sea. It is this that has peopled the Atlantic slope of our mountains, furnishing the world with this vast republic of nations, and is now gathering in her fist a few more, to throw over to the Pacific slope, as a counterpoise to trim her otherwise unequally balanced ship of state.

Deseret is not yet three years old, and yet such has been the rapidity of her growth, the extent of her improvements, and the development of

her resources, as to command the admiration, and the respect of all whose lot has been cast within her bounds, and those afar off, hearing the glad tidings, are stretching forth their itching palms towards another of those free states where the oppressed go free, and the poor, through ordinary industry, find ample provision.

Forgive a single allusion to the past. The oppressed became the oppressor, and the oppressed again go forth to form new communities, new settlements, and new governments. Hence are we here, amid these vast mountains and solitary plains; hence are we here, assembled in solemn council to frame laws for the organization and rule of communities, and, what gives zest to the picture; devise such laws and regulations as shall perpetuate, guarantee and sustain, in time to come, our free and glorious institutions to the latest generation.

Friends, in all your deliberations, I shall be happy to participate so far as it shall be my privilege, and hoping that unanimity and zeal, wisdom and intelligence may characterize your exertions for the public good, the ensuing session, that when you return, you may be enabled to carry with you the proud conviction of having faithfully discharged your duty to your country and yourselves is the prayer of

Your co laborer,
Brigham Young

December 5, 1850: On the 5th, I appointed Messrs. Wilford Woodruff and Charles C. Rich to fill the vacancies in the Senate occasioned by the death of hons. Newel K. Whitney and Cornelius P. Lott, until the vacancies should be filled by the election.

The assembly continued its sittings at intervals during this month.

The *Millennial Star* publishes a statistical report of the church in the British Islands for the half year ending December, showing 602 branches with the following number of officers viz.: seventies 22, high priests 12, elders 1761, priests 1590, teachers 1226, deacons 682, excommunicated 1240, dead 144, emigrated 524, baptized 4653, total number of members, 30,747.

December 15, 1850: Elder George A. Smith organized the brethren who had started from Great Salt Lake City to establish a settlement in Little Salt Lake Valley at Utah Fort (Provo) on the 15th as follows:

Elisha H. Groves, bishop,

John D. Lee, clerk.

Anson Call and Simon Baker, captains of fifty with Aaron B. Cherry, Elijah F. Sheets, Elijah Newman, William H. Dame, Orson B. Adams, William C. Mitchell, Tarlton Lewis, John P. Barnard, Andrew Love and Samuel Bringhurst, captains of ten. Number of males in company over fourteen years of age 119, of females over fourteen 30, children 14, total 163 souls

The population of Utah Fort was estimated at 500 inhabitants.

December 16, 1850: On the 16th, the "Iron County Mission" proceeded to Hobble Creek, where was erected a good log fort, subsequently named Springville, containing 35 families, Aaron Johnson, president.

Said mission arrived at Peteetneet, subsequently named Payson, on the 19th, at which point the "Iron County Militia" was organized, consisting of four companies, one of cavalry, two of infantry and one of artillery; the four companies numbered 118, including officers, George A. Smith, major.

Elder George A. Smith organized the Peteetneet branch numbering 35 souls, in a small log fort. James Pace, president, Andrew J. Stewart, clerk.

Elder Addison Pratt wrote from Tahiti, Society Islands, of date the 10th, that the French governor had brought brothers Benjamin F. Grouard and Whitaker and tried them on a charge of having ordained men and sent them to preach the gospel; but as no bill was found against them they were liberated and returned to Toobouai. On their arrival, elders Addison Pratt and James S. Brown were detained at Tahiti by the governor; Elder Pratt could not obtain permission to visit his family, of whose arrival at Toobouai he had received the intelligence, until the brethren who were preaching on the islands could be gathered together and sign such articles of agreement as should be dictated by the governor, which under the circumstances; the brethren concluded to do; after which they were allowed to preach under the French protectorate. The governor held that the residence of the brethren on these islands was illegal until

the articles of agreement were signed.

Elder John Taylor baptized six persons in Paris, France on the 1st, speaking the requisite words of the ordinance in French. Those baptized were men of superior education, well learned in several languages and were desirous of helping to spread the work.

On the 7th, elders Bolton and Pack organized the church at Paris: an elder and a priest were ordained.

On the 15th, Elder Taylor baptized another educated gentleman. Elders Taylor and Bolton were holding meetings in Paris twice a week. Elder Pack had baptized two persons at Calais, and had a good prospect before him, having taken a hall to preach in, in consequence of the many calls on him to do so.

Dr. John M. Bernhisel wrote me from Washington, October 2nd, as follows:

> I heartily congratulate you on your appointment to the office of governor of the territory of Utah. Your nomination was confirmed the night preceding the last.
>
> The president* (*Millard Fillmore) has, with the advice and consent of the Senate, appointed the following gentlemen to the offices annexed to their respective names, under the territorial government of Deseret:
>
> Brigham Young, governor.
>
> Broughton D. Harris, of Vermont, secretary.
>
> Joseph Buffingtron, of Pennsylvania, chief justice.
>
> Perry C. Brocchus, of Alabama,
>
> Zerabbabel Snow, of Ohio, associate justices.
>
> Seth M. Blair, of Utah, U. S. attorney.
>
> Joseph L. Heywood, U. S. marshal.
>
> I greatly regret that all the officers were not appointed from among our number.
>
> At my first interview with the president in relation to the appointees, he promised he would not appoint any man who was not friendly disposed toward our people.
>
> Our best and truest friends here have expressed an anxious desire that we should get on peaceably and administer the government in such a manner as will reflect credit on ourselves as well as on those who aided in procuring the establishment of it. The constitution of Deseret was much admired by statesmen here, not only as being very ably written, but was

regarded as the best constitution of the country.

If all the messages and other state papers, emanating from our new government, shall be as thoroughly imbued with wisdom, and as ably written as the document just referred to, our officers will take an elevated rank among the statesmen of the nation.

Congress having appropriated five thousand dollars for the purchase of a library for our territory, and having authorized the president to appoint an agent to make the selection and purchase of the books, his Excellency has thought proper to confer the appointment upon me. I shall enter upon the duties of it, as soon as I shall have somewhat recruited my physical energies, being jaded, worn down, ~~abraded~~, by the fatigue and anxiety incident to an attendance on the late, protracted and exciting session of Congress, and to the accomplishment of the object of my mission to the seat of the federal government.

I am gratified to be able to inform you that the president has evinced the most liberal and friendly feelings toward our people.

I am also happy to inform you that I have succeeded in obtaining the establishment of a post route from Great Salt Lake City to Utah Lake, thence to San Pete Valley; another from Great Salt Lake City to Brownsville, thence to San Francisco. A post route has also been established from Santa Fe to Great Salt Lake City. I shall return as early as practicable the ensuing spring.

Dr. Bernhisel submitted, September 16th, to President Fillmore as the choice of the people of Utah Territory for the offices in the gift of the National Executive, the following named gentlemen:

Governor:
Brigham Young
Secretary:
Willard Richards
Chief Justice:
Zerubbabel Snow
Associate Justices:
Heber C. Kimball
Newel K. Whitney
Attorney:
Seth M. Blair
Marshal:

Joseph L. Heywood.

After recommending, individually these gentlemen, the doctor concluded his letter to President Fillmore as follows: "The people of Utah cannot but consider it their right, as American citizens to be governed by men of their own choice, entitled to their confidence, and united with them in opinion and feeling; but the undersigned will add that for especial and important reasons which grow out of the peculiar circumstances of the community of Deseret, and its government, the people are prepared to esteem as a high favor the nomination by the president of the *entire* list of officers above submitted, as it stands, *and will not fail to evince that they remember it with gratitude*."

As governor of the state of Deseret I approved of ordinances passed by the general assembly, viz.: for the organization of Iron County; granting unto James Rawlins control of the wood and timber in the first canyon south of Mill Creek Canyon; granting unto Ezra T. Benson the control of the waters of the Twin Springs and Rock Spring in Tooele County; for the encouragement and establishment of stage lines; granting unto Brigham Young the control of City Creek Canyon; authorizing the state commisioner to contract for building a toll bridge across the Jordan River.

The following works were published during 1850:

Deseret News, edited by Dr. Willard Richards, Great Salt Lake City, weekly, quarto, commenced June 15th.

The *Latter-day Saints Millennial Star*, edited by Elder Orson Pratt, Liverpool, England, fortnightly, octavo.

Report of public discussion between Elder John Taylor and Revs. C. W. Cleave, James Robertson and Philip Cater held at Boulogne, Sur-mer, France, 49 pages, octavo.

Four numbers of a series of pamphlets entitled *Divine Authenticity of the Book of Mormon*, by Elder Orson Pratt, Liverpool 64 pages, octavo.

Four small pamphlets on the principles of the church by Elder John Davis, Merthyr Tydvil, South Wales. Elder Davis also Translated and published *Lectures on Faith* by Joseph Smith.

I insert the following letter from Col. Thomas L. Kane:

Philadelphia, September 24, 1850.

My friends,

I write to you in haste, because I want to have it in my power to send in the mail with the letter I wrote the night before my departure for the sea shore, one that will qualify it and assure you that I am not only yet alive at this date, but greatly improved in health, and quite likely to live, if only to swell the chapter of Mormon miracles.

I told you of my critical condition of last winter. It was at the period of my worst hemorrhage that I found myself called upon by the rising of the fresh batch of calumnies of the William Smith co-partnership, to get up something special for the troublesome people at Washington; and instead of pursuing my usual course of bringing out our different seaboard newspapers, to edit something of a less fugitive nature. I found that my editorials, however labored, had always to be renewed on an average of at least once in the quarter. The minds of general readers were fatigued too, with the reiteration of the same points of argument, necessarily unavoidable within the limits of a leaded column. Opinion besides, seemed ripe for something narrative and fanciful that would challenge attention and carry its pleading *by implication*; and, my illness itself, admonished me of the expediency of recording facts in a sufficiently permanent form to serve as a reliable base of defence, after I should be carried off the field. So I accepted the first eligible invitation to deliver a lecture that I received from a literary society, stipulating that I would name my subject after my discourse was written, and set to work to write them one. I gave myself four weeks: I was full of my subject, but suffered so much from pain and weakness as to be unable the major part of the time to hold a pen in my hand. However at it I went, in spite of the entreaties of my friends and family who thought me beside myself, and, if, through acute illness, I did miss any one day, the night found me on hand, sitting up in my bed over a foot bath of hot water maybe, with a kettle of strong tea to my hand, and a towel soaked in brandy round my forehead, scratching away when my house was quiet and its inmates in their sleep, trying to remember this remote incident, or recall that half forgotten fact or drowsy anecdote, and then striving so to weave these all into my narrative, as to give the whole not only a truthful, but a light and good humored air, something such as old Grimaldi the clown put on when he took care to dance with most spirit

when his gout was at its worst. I was done before my time, and, true to my engagement, had myself carried to the lecture hall before my audience assembled, and came out upon them with "*The Mormons*". Having taken a strong drug to diminish the action of the heart and circulation, (and being, as I am *superstitious* enough to believe, spiritually sustained,) I was able to speak forty minutes by the watch without hemorrhage. But, after it was over, it seemed *all over* with me; I fainted away before I reached home, and, for days after, was so prostrated as hardly to be able to move in bed. Yet, again I rallied — and enough to correct the proofs and perform other labor upon two editions which I put through the press (it is contrary to my rule to print any thing of literary pretension over my signature, and I embraced this opportunity of expressing to some of you my regard. I hope therefore you have received the copies sent you by mail of the pamphlet form) though by the medical men this was thought the struggle of a moriband and nothing more. Now mark the change. The second thousand through, I left my other work to take care of itself and went off to Newport. From that moment as if it was a signal given, my health seemed to undergo a change. My most sanguine anticipation was that I should perhaps be able to recruit strength enough to make it safe for me to visit the West Indies in the winter. I have so recruited that I do not think I shall need to go the West Indies at all. What the doctors say, I do not care; I know that my cough has left me, and my ague too, and that I have strength enough to return to my business and work at it with ability. If I can lighten my tasks, a little ease and attention to health will very probably restore me permanently, and even invite for me all the blessings my good old friend the Patriarch invoked upon my head.

I have just returned from Washington, where I was called immediately upon my return from Newport, to use my influence with Mr. Fillmore in favor of the nominations for Utah. Dr. Bernhisel has promised me to give you the details of this as well as your other affairs of the same kind, and I have only therefore to give weight to his statements, by expressing my regret that your interests should have suffered by the improper conduct of Mr. Almon W. Babbitt. It was incumbent upon me, however, before this occurrence, to *advise you against again returning Mr. Babbitt as your delegate*. Until Deseret is admitted into the Union, I would not be thought as acting as to the qualifications of her representation, but he should at least be of correct deportment, discreet, and of good report, that those who point to him and say, "there goes a Mormon", may find marked their approval

of his religion. The delegate, as a sort of ambassador, is commonly taken as the specimen man of his constituency; if he cannot do good, if he is either ashamed of his religion, or a shame to it, he can do much harm. In politics, too, if he cannot pursue a wise neutrality, (which at least during the present strange confusion of party lines I strongly counsel) he should at all events be a man whose instincts will touch him to be a trusty supporter of his single party and nice in his choice of the associates that belong to it. Otherwise he will have personal influence with neither party, and gain not strength but only dependency from the relations he cultivates. A particular reason for the detention of Mr. Babbitt, you will find in the fact that his conduct has lost for him the confidence of both parties. The Democrats joined with the Whigs in the personal disrespect which was shown him in the House.

It pains me so much to speak upon this point, that you must let me add that this is the first instance I have ever known of faithlessness or short coming on the part of your agents. I desire it to be recorded to your honor, that throughout my entire course of action in your behalf, I have ever only needed to call for the assistance of the authorized members of your church, to be sure of engaging assistants conscientiously prompt, active and careful. Of the gentleman, for instance, you fortunately sent to Washington before Mr. Babbitt I have had ample opportunity to prove the worth. Without any previous preparation for political life, and aided only by his own modest good sense and careful purpose to do right, Dr. Bernhisel has shown himself the equal of every occasion that has offered, while the uniformly upright deportment and gentlemanly demeanor that earned for him his personal influence, were an encomium upon the principles he on no occasion hesitated to avow.

I have to thank you heartily for your presents; so handsome, yet so kindly selected to speak to me of your new home, so far away from my own. The gold, I had made up into seal rings for the leading friends who have assisted in your vindication, (Horace Greely and others) reserving first, enough to make three, one for each of the first officers of Deseret, Brigham Young, Heber C. Kimball, and Willard Richards, to authenticate the signatures of these my immediate personal friends, and avow with pride my association with them as such.

Now let me tell you of my disposition of the grand sleigh robe. I am not sure that you have ever heard through the papers of my handsome brother, surgeon Kane of the navy, a sort of admirable Crichton, who

bearing the scars of five honorable wounds on his goodly person, still spends his life doing the fine brave things that ladies love and men envy. Having nearly recovered from a bad lance wound received in Mexico, he volunteered, last May, to go upon the expedition in search of Sir John Franklin the gallant Englishman imprisoned in the polar ice. He was in the Gulf of Mexico when he received by telegraph from the Naval Department intelligence of their eleventh hour acceptance of his offer. Travelling on, night and day, in eight days after, he was outside Sandy Hook and upon the ocean on his northward way. He had not one days daylight to buy and make up all the clothing and outfit needed for his perilous errand. Furs, an indispensable requisite, he had particular difficulty in obtaining; and I gave *him*, the robe which had been all winter the ornament of my office in old Independence Hall, with the feeling that it carried a blessing with it. Yet I had compunctions, after doing so, till the other day when a letter was received from him from out of the iceberg waters at the head of Baffin's Bay, in which he speaks of it as the greatest comfort of his frozen life — he is pledged to return it, if providence grants himself to return; and thus it may be only the more honored by being the first missionary of Mormonism to the North Pole.

I have also to thank you for your kind hearted letters though short, always so fresh and rucy and spirited in composition; and for your kind invitation to me to visit the Salt Lake. But the lines have fallen to me in less pleasant places. My heritage is among the mixed oppressors and oppressed (equally unhappy) of an ancient and corrupt society. I have been born with the gold spoon in my mouth, to station and influence and responsibility, here; and it is *here* that God means me to administer to these and beholden to account for my stewardship. I shall hardly be forced into conspicuous political life again; but, as I am a Democrat, in fact as well as name, all my sympathies being with the People and their cause, though I have not your Faith to spread, I shall aim to be an earnest missionary of Truth and Progress and Reform. It is my fixed belief that our society must be reformed, or from natural causes, perish. It may be I may find, years hence, that to withstand is merely to imprecate and share its ruin, or I may find that the manly pursuit of duty may come to expose me to fruitless persecution or so far deprive me of my popularity and influence with my community as to relieve me of the responsibility which now attaches to me; in any of these cases, my friends, I promise you, I shall seek the sure haven of peaceful Deseret and ask you for a home where I can smile at

the angry waves of crime and passion that break in vain outside, against its Rocky Mountain ramparts.

Write to me, freely; and send me any one to whom I can render service. Believe that you thus please me best, by showing you count upon my affection and *know you have a right to call me*.

Your friend
Thomas L. Kane

[End of 1850]